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VOLUME XXVI+XXVII SPRING 1954

NUMBER 4

CONTENTS

NOTES OF THE QUARTER	243
PHILOSOPHY AND ADULT EDUCATION	<i>George Grant</i> 247
ADULT EDUCATION IN EAST AND CENTRAL AFRICA	<i>B. A. Fletcher</i> 254
ANGLO-ITALIAN ADULT EDUCATION	<i>R. D. Waller</i> 262
FACTS AND FIGURES IN FURTHER EDUCATION—	
1. THE PLACE OF THE RESPONSIBLE BODIES	<i>C. D. Legge</i> 269
2. THE COVERAGE OF LIBERAL ADULT EDUCATION	<i>J. H. Matthews</i> 276
'THE COST OF LIVING'—	
A COURSE OF STUDY FOR ADULT SCHOOLS	<i>W. H. Leighton</i> 278
THE FUND FOR ADULT EDUCATION	284
NEWS FROM THE FIELD	
UNESCO INSTITUTE FOR EDUCATION, HAMBURG	<i>C. R. E. Gillett</i> 296
SOUTH EASTERN DISTRICT WEA WINTER SCHOOL	<i>E. F. Bellchambers</i> 298
LITTLE BENSLOW HILLS	<i>L. S. Haynes</i> 299
CONFERENCE OF THE ADULT EDUCATION ASSOCIATION OF THE U.S.A.	<i>Frank Owen</i> 301
CORRESPONDENCE	303
REVIEWS	305
PAMPHLETS AND REPORTS	319



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ADULT EDUCATION

VOLUME XXVII

SUMMER 1954

NUMBER I

CONTENTS

NOTES OF THE QUARTER	3
OLD FAMILIES AND NEW NEIGHBOURHOODS	
<i>F. S. Milligan</i>	6
HONORIS CAUSA	
FERDIE, M.A.	<i>H. D. Hughes</i> 12
THE VERY REVEREND D. H. S. CRANAGE	<i>Edwin Barker</i> 16
THE RUSSIAN SUNDAY SCHOOL MOVEMENT OF 1860-62	
<i>A Russian Patriot</i>	19
VOCATIONAL EDUCATION	<i>Norman Fisher</i> 29
DEVELOPMENTS IN SCIENCE TEACHING	
<i>H. D. Turner</i>	35
WIDENING THE FIELD	<i>Edna Smith</i> 51
THE CHURCH OF ENGLAND AND ADULT EDUCATION	
<i>J. W. M. Vyse</i>	57
THE INTERNATIONAL PEOPLE'S COLLEGE AT ELSINORE	
AND ITS FUTURE JOB	<i>Vagn H. Fenger</i> 64
NEWS FROM THE FIELD	
TUTORS' CONFERENCE	<i>Norman Dees</i> 69
SEAFARERS' EDUCATION SERVICE	70
CONSUMER RESEARCH IN AUSTRIAN ADULT EDUCATION	
<i>K. R. Stadler</i>	71
RURAL RECONSTRUCTION IN EUROPE	<i>E. Fletcher</i> 72
REVIEWS	74
PAMPHLETS AND REPORTS	79

ADULT EDUCATION, the quarterly journal of the National Institute of Adult Education (England and Wales) is published in June, September, December and March, at a price of 2s. 6d. per issue, or a subscription of 10s. 6d. per year, post paid.

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ADULT EDUCATION

VOLUME XXVII

AUTUMN 1954

NUMBER 2

CONTENTS

NOTES OF THE QUARTER	83
MATURITY	<i>John McLeish</i> 86
ITALIAN UNIVERSITIES AND ADULT EDUCATION	<i>R. D. Waller</i> 97
AN EXPERIMENT IN TRADE UNION EDUCATION	<i>J. E. Williams</i> 113
VOCABULARY AS A GUIDE TO ATTAINMENT	<i>R. Ruddock</i> 125
A CASE FOR COMMUNITY CENTRES	<i>E. Baker</i> 132
NEWS FROM THE FIELD	
EASTER VACATION COURSE IN EMBRYOLOGY	138
A WEEKEND IN MAY—PART I	141
PART II	143
—AND ONE IN JUNE	144
LADY DENMAN AND THE WOMEN'S INSTITUTES	146
EDUCATIONAL CENTRES ASSOCIATION CONFERENCE	147
REVIEWS	149
PAMPHLETS AND REPORTS	158

ADULT EDUCATION, *the quarterly journal of the National Institute of Adult Education (England and Wales)* is published in June, September, December and March, at a price of 2s. 6d. per issue, or a subscription of 10s. 6d. per year, post paid.

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ADULT EDUCATION

VOLUME XXVII

WINTER 1954

NUMBER 3

CONTENTS

NOTES OF THE QUARTER	163
CONFERENCE 1954	
CHALLENGE AND RESPONSE IN ADULT EDUCATION •	
W. P. Alexander	166
CHALLENGE AND RESPONSE IN ADULT EDUCATION—THE	
ESTABLISHED TRADITION	R. D. Waller 173
CHALLENGE AND RESPONSE IN ADULT EDUCATION—NEW	
OFFERINGS	Guy Hunter 182
CHALLENGE AND RESPONSE IN ADULT EDUCATION—OLD	
TOWNS AND NEW	Mabel Tylecote 189
THOUGHTS ON THE DURHAM CONFERENCE	G. E. Gregg 197
THE ORGANISATION AND FINANCE OF ADULT EDUCATION	
H. C. Wiltshire	199
THE SCIENCES IN THE EXTRA-MURAL WORK OF	
UNIVERSITIES	T. J. Pickvance 205
DISCUSSION GROUP ADVENTURES	A. H. Radcliffe 214
THE GREAT BOOKS DISCUSSION PROGRAMME	J. H. Levitt 221
NEWS FROM THE FIELD	
ACTIVE APPRECIATION	K. G. Ritherdon 227
WERNETH PARK STUDY CENTRE	W. E. Styler 230
ADULT SCHOOLS WITH A FUTURE	W. Arnold Hall 232
THE INFORMATION SHEET SERVICE OF THE NATIONAL	
FEDERATION OF COMMUNITY ASSOCIATIONS	233
REVIEWS	235
PAMPHLETS AND REPORTS	238

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ADULT EDUCATION

VOLUME XXVII

SPRING 1955

NUMBER 4

CONTENTS

NOTES OF THE QUARTER	243
A MATURE STUDENT	<i>Myra Jackson</i> 246
EDUCATION IN HOME-MAKING	<i>Lucy Butcher</i> 252
ADULT EDUCATION AS I KNEW IT	<i>T. G. Williams</i> 257
MUSIC AND DRAMA IN ADULT EDUCATION	<i>H. A. Jones</i> 273
EXTRA-MURAL EXAMINATIONS	<i>J. W. Saunders</i> 280
HIGHER EDUCATION IN NIGERIA	<i>Gerald Moore</i> 298
NEWS FROM THE FIELD	
SCOTTISH INSTITUTE OF ADULT EDUCATION	307
ADULT EDUCATION AND EUROPE	309
REVIEWS	310
PAMPHLETS AND REPORTS	320

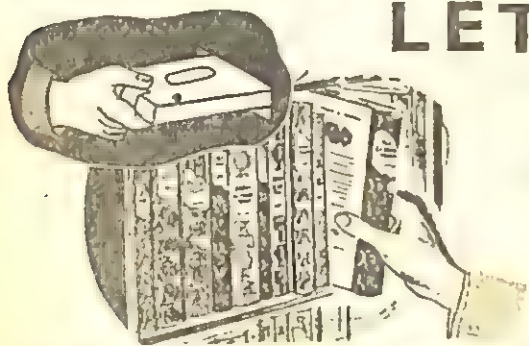
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NOTES OF THE QUARTER

THE article which we publish this quarter by Professor Fletcher is only one symptom of growing concern that we should adequately discharge our newly-sensed responsibilities for the unhoused, unhealthy, hungry and illiterate who form so large a part of the inhabitants of our remaining colonial possessions. At the North of England Conference in January, Dr Jeffery, Director of the University of London Institute of Education, presented a vivid and sympathetic account of the accelerated development plan for education in the Gold Coast, whilst Mr Binns, the Director of Education for Lancashire, contributed weightily to the discussion from his own recent African experiences.

Their message was very much the same as that contained in the books by Ritchie Calder and others which are reviewed in this issue—the peoples of Asia and Africa are on the move: we can hinder but we cannot stop that movement: it will be better for us as well as for them if we help—so long as we know that we cannot really help except on their own terms.

This is undoubtedly a hard lesson to learn and most of all by those who with great personal sacrifice and assiduity have pioneered in Colonial Education whether through the missions or in the public service. Dr Jeffery, for instance warns against interpreting the West African demand for speed in educational development as a substitution of quantity for quality. 'The coming of political power and responsibility to the African has fundamentally changed the problem', he writes. 'Public opinion has been made vocal and has revealed the willingness to make great sacrifices to attain desirable ends. Many things are now possible that a former Director of Education would very gladly have done if he had had the chance.'

At Morecambe, Mr Binns, supported by a Colonial Office spokesman, stressed the importance of staff being made available on secondment terms, and we suspect that this applies with special force in adult education which must play a major role in many tropical areas. In honesty one is compelled to ask whether our training and experience at home is as relevant to these problems as it well might be.

* * * * *

The North of England Conference this year was altogether a noteworthy occasion. Dr Venables, Principal of the Salford Royal Technical College, fought another round in the battle for revaluation of Technical Education, in double harness with Mr C. H. Wilson, the Principal of University College, Leicester. The many representatives of local education authorities were presented with some unpalatable truths about the real costs of education and the capacity of rate-payers to meet them, by Professor Finer, of the University College of North Staffs. Supporting views recently expressed in 'Education' by Dr W. P. Alexander, Professor Finer contended that with allowance for price levels and numbers, we are spending no more per child in primary and secondary education than in 1939, whilst the proportion which rates on dwelling houses bear to total income after taxation, was 2.4 per cent in 1952 as compared with 4.6 per cent in 1938. Looking back on his earlier history of fighting endeavour in local government, it was sad to hear Mr Chuter Ede, this year's Conference President, claiming that Professor Finer's prescription of telling people the truth was politically impracticable. Mr Ede's own proposition for a nationally equalised rate means simply a new national tax and a resounding blow to the already shaky fabric of local government. There was no paper containing the words 'adult education' in its title, but it was a pity there were not more adult educationalists present to gather up the numerous texts for future work that the conference provided.

* * * * *

Unesco has at last published 'The International Directory of Adult Education', a reference work for adult educators which will facilitate contacts with their colleagues abroad or in other parts of the same country. The definitive edition of the Directory, a volume of 321 pages, replaces a draft offset edition issued in 1950.

'Every effort was made to make the new edition accurate and comprehensive', states the blurb accompanying our review copy. But alas, the time taken in production means that it is already out of date in many details, so far as they can be judged from the U.K. entry.

The core of the book consists of the names and addresses of educational organisations, with a short account of their aims, methods and publications. Principally for the foreign reader, an introductory description and historical section is given for each country.

Part one lists the international agencies of an official character, such as the United Nations and its Specialised Agencies, emphasising their activities on behalf of adult education. Part Two includes non-governmental organisations some of which work directly in the field, while others do so only incidentally. This distinction is reflected by grouping the latter under 'Useful Addresses'. There are about 50 international organisations in the first category, some 24 in the second.

In Part Three some 50 countries are arranged alphabetically. Because of wide differences between national movements, no uniform pattern has been adopted for the entries, but usually three sections are to be found: an introductory statement, explaining the present pattern of adult education; a list of organisations and agencies; and their addresses. Bibliographical and general indexes provide a means of reference to any journal, topic or agency dealt with in the Directory.

The Directory makes clear that until there can be standardisation of definitions of the terms used in adult education, there can be no valid comparison between different types of programmes. The contents of the volume will permit, however, comparisons to be made on the different approaches possible in fundamental and adult education and the extensive range of programmes operating at present.

There are bound to be criticisms of the work. Our own are tempered by knowing how difficult it is to do this sort of a job for one country and by seeing at last the completion of a work to which, so far as this country is concerned, the Institute contributed substantially. We fear that the price (22s. 6d.) makes it an institutional rather than a personal possession.

* * * * *

Professor Waller's account of wearied bodies and exhilarated minds, raises again the question of travel as a distinct element in adult education. Visits such as he describes built onto a serious and substantial course of study offer different values than those we already know about in the international summer school or the two nation meeting such as the Anglo-Danish Summer Schools of recent years.

In that special corner which Unesco designates Workers' Education, substantial travel grants have been made available for group exchange in recent years and Unesco has also contributed information

about openings of various types in the Vacation Supplements to 'Study Abroad' which it again proposes to publish in 1954.

Passing these bits and pieces in review, we hope that readers with appropriate experience are remembering that Mr Gwyn I. Lewis, of the Extra-Mural Department, Swansea, is anxious to share it with them as we noted in our Autumn 1953 issue.

* * * * *

We have been taken to task for our note in last Quarter's 'Pamphlets and Reports' dealing with the publication of Professor Tawney's address delivered under the auspices of the London University Council for Extra-Mural Studies on the occasion of the fiftieth anniversary of the WEA.

In criticising its issue at a price of 2s. 6d., we were unaware that it was being distributed as a souvenir to members of the WEA District at 1s. od. and that this was its principal purpose. We apologise for what, in the circumstances, was a discourteous reference.

It has also been suggested that the terms of our note could be construed as critical of Professor Tawney's contribution to the WEA Jubilee proceedings. Nothing was further from our thoughts, but the suggestion having been made, we hasten to make this disclaimer and to express regret for a maladroit use of words.

PHILOSOPHY AND ADULT EDUCATION**

by *George Grant*

Professor of Philosophy, Dalhousie University, Halifax

ON the cover of the November 1952 *Food for Thought* these words appeared: 'What does Democracy Demand of Education and Philosophy?' This reminded me of General MacArthur saying how communism threatened God. As the word God means that infinite being which is the source of all finite being, the one thing we cannot do to God is threaten Him. So equally the one thing that cannot be done with philosophy is to demand something of it. To say that it serves something other than itself, for example the Church or democracy or the Parent-Teachers Association, is just to say that it is not philosophy. For finally truth alone is able to make demands. It is, therefore, philosophy that makes demands on democracy and not vice versa.

I start from this platitude because the forgetting of it has done so much harm to adult education in Canada. The practical certainty of adult educators has made them pursue a series of ends without much thought of the proper ordering of these ends in a scale of importance. Thus limited ends such as democratic citizenship, economic prosperity or sexual normality have been exalted into idols because they were not thought in proper subordination to what was more important than they. The subtle causes for this confusion can only be hinted at here. First, of course, a pioneering and expanding society like ours was naturally taken up with the pursuit of immediate goals. Secondly, most of the adult educators (other than Roman Catholics) seem to have been people who just recently had lost faith in the old Protestantism, under the influence of scientific and philosophic criticism. They had ended up in some form of humanism varying all the way from a stern Marxism through pragmatism to an attenuated theism. Like all revolts, these liberalism carried over much of what they had revolted against and therefore their ethical concepts became an unsystematic blending of the old Protestantism and the new scientific mythology. Such words as 'democracy' and 'the course of history', 'progressive' and 'the felt needs of the common man' served as the governing

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ethical vocabulary. The idea of cultural determinism produced its obvious corollary, the shaping of masses through political and economic manipulation. The fact that the absolute was conceived no longer as transcendent, infinite and free, but as immanent, finite and determined meant that the job of the social engineer became the most important in society. Education began to be thought of as a species of social engineering.

Anything that would serve that liberal faith was used as an ally. Only one school of philosophy could be used—the pragmatism of James and Dewey, because that position was nothing but a hidden attack on philosophy from within. That pragmatism is not philosophy at all but the denial of philosophy can, of course, be seen in its central contradiction, namely, its making of theory subordinate to practice. For a theory which asserts the subordination of all theory to social usefulness has no way of knowing whether its own theory is true.

This tendency also allowed the adult education movement to make use of the sciences, and particularly the less rigorous of these which are known as social sciences. Thus, the tracts of Margaret Meade, Ruth Benedict, Brock Chisholm and the Institute of Child Study could be distributed as scientific fact, when they were mostly covert pedalling of dogma. Modern psychology was found especially useful. Because it can present us with every fact about man, it can tell us anything about man we want to believe. For instance, it has been used up to now to adjust the middle class to a moderately monogamous life in the suburbs. Of course, as the going gets tougher with the Asiatics it can equally well be used to adjust men to the jobs necessary for that situation (jobs that are not carried out in the suburbs). Social scientists could be successfully used because they were generally in the same situation as the adult educators—emancipating themselves from Protestantism to humanism and using their science as a means of showing they were right to do so.

Now in saying that democracy cannot demand anything of philosophy I do not mean that democracy is the enemy of philosophy. In no way do I wish to associate myself with those who disparage democracy by looking back longingly to the old rule of landlords and clerics. But what I do mean is that our democratic forms cannot be judged valuable for themselves. They are but means, only valuable in as much as they leave men freer to pursue their proper end than do other political and social forms.

If democracy has no right to demand anything of philosophy, neither can it demand anything of education. Education is a more comprehensive term than philosophy. It includes all the activities of the human mind of which philosophy is only the crown. The very word education reminds us of Plato's archetypal allegory of the cave, wherein human existence is described as the movement out of the shadows and imaginings of ignorance into the sunlight of knowledge. I do not use the word knowledge, as is generally done in our pragmatic age, to mean the understanding's manipulation of the world for its own purposes. I use it rather as any means that brings the human spirit to self-consciousness.

All our activities—from our most primitive perceptions and playings as children, through our first use of the understanding in science, through art and practical activities, to religion and philosophy—are but steps leading us to that great light. The highest moment known to finite mind is the activity of a saint such as Socrates, wherein the knowledge of his own mind leads him to the presence of the absolute mind. The job of education is to cultivate in all people, at whatever stage they may have reached that receptivity to the infinite which will not allow them to rest. Indeed political activities may be for many men the most educative moments of their existence in this world. They can sometimes lead men to partake of the concrete reality of justice as no other experiences can. And in so far as democracy is the form of organisation which opens these and similar experiences most widely to men, it is the best form of government. But it is only the best form of government as education's servant, not as its master.

It has, I think, become the great glory of adult education in Canada to remind the academics that the classroom is but a small corner of education and that learning to bear responsibility in a union or freeing one's mind of racial prejudice or playing about with water colors on a beach is equally education. But this broader vision has often been vitiated by the denial that education is of intrinsic use to the human soul, and the assertion instead that it serves some extrinsic purpose. I remember that when Dr Corbett suggested that the supreme words of Socrates' *Apology*, 'the unexamined life is not worth living', should be put on the masthead of *Food for Thought*, it was objected to because the words sounded too academic, too cut off from 'the felt-needs' of Canadian society. What, it was implied, do Farm Forums and P.T.A.s care about the examined life—what people want is to know how to live in their communities. But, as

so often, Dr Corbett's genius saw the central point. He saw that adult education stood for no limited social ends, but for that highest end, the self-liberation of the human soul by the systematic examination of its own activities; and that all the programs of teaching business men to be good business men and farmers to be good farmers and parents to be good parents and all to be good citizens were just preliminaries to that end. To put Socrates on the masthead was not a denial of democracy, but a splendid affirmation of it, because it implied that this infinite self-examination was open as much to the coal miner and the bank president as to anybody else.

Indeed, it is the curse of education in Canada not to take itself seriously. I do not mean by this that we have not had enough platitudes about its importance by university presidents, politicians and speakers at adult education conferences. Any fair minded person will admit that Canada is not poor in such platitudes. What I mean by not taking it seriously is the willingness of us who are responsible for it to surrender to the pressure of those who want to use it for some limited end. Thus, we in the universities give way to the tyranny of the rich men who control us, and let them turn our universities into instruments for their cheap version of the expanding economy. Teachers in the schools give in to the democratic mass and the provincial administrators, and allow our schools to be turned into homes of intellectual security and complacency. Well-meaning enthusiasts in the P.T.A. have often been the shock troops of this enslavement. The adult education movement, younger and less a vested interest than our tired schools and universities, has often resisted courageously these outside pressures when they were applied openly. But in subtler ways it too has given in, allowing it to be thought that education's purpose may be its usefulness to some class, some form of government or to some pattern of behaviour judged normal by bourgeois psychologists and housewives.

The question should be reversed: What do education and philosophy demand of democracy? And as the democratic elements in our society are not as influential as the plutocratic, it also should be asked what it demanded of plutocracy. The answer is clear in principle. The definition of man as a free rational being is one that the philosopher can affirm with some certainty. This definition, though it cannot be entirely justified in thought, can be known as the only possible one because all others make knowledge a function of something else and therefore have no way of justifying themselves, that

is, of showing themselves to be knowledge. Involved in this definition is the idea that man's profoundest activity is the desire to know. An analysis of this desire involves a conception of infinity, because the faculty of knowing is one of continually transcending ourselves, and there is no limit to the possibility of that self-transcendence. If such is the only true definition of man, all the activities of society may be judged by how far they lead men on the journey of continual self-transcendence.

I would be the last to minimise the value of such activities as the Farm Forum, the Banff School, the St. Francis Xavier movement, the Community Life Training Institute or in certain contexts the work of parent education. But all these programs are only concerned with the early stages of the mind's journey to reality. It is often said that this is necessary and that the higher reaches should be left to others, to the universities and even to the churches.

My reply would be this. First, it is a plain fact that the universities and churches are falling down in the performance of this job. (Note: In speaking of the churches, I speak solely of the Protestant tradition, the only one of which I have direct experience.) At least in the circles I move in the practice of rational contemplation is not being widely encouraged by the churches. The church in Canada has lost the intellectuals and is falling more and more into non-intellectual control. It is but to state the obvious to say that the cultivation of the higher reaches of art, morality, religion and philosophy is a dying phenomenon in Canadian universities. Therefore, as the adult education movement cannot rely on others for its spiritual power, it will have to provide it itself.

Secondly, the adult education movement in any case would have a responsibility to carry on the work started at the universities. Youngsters generally are not ready to understand and partake in the deepest experiences of art, morality and religion. They are certainly not ready to ponder upon those experiences, to see the ambiguities involved in them and to attempt to think them as a whole—that is, for philosophy. These are activities of which most men are capable only when they have long passed the university level.

Thirdly, though not all education is concerned with the end of the journey, yet if the nature of that end is opaque to those who give leadership in the early stages, these stages will be wrongly pursued.

The issue at stake is whether many people are capable of more than a mediocre education. The truth or falsehood of this cannot, of

course, be known empirically. The dogma of the incapacity of the majority is certainly held by pseudo aristocrats at our universities, as an excuse for their laziness or despair. The abiding truth of the Protestant Reformation was that the highest life could be lived in any circumstances. Though to-day we may put this affirmation in rather different language some equivalent is necessary if we are to hold any rational faith. As such it must be the premise on which adult education proceeds, however much the sad facts of practice may teach that this ideal is not easily incarnate.

Against such an optimistic view of adult education, it is often affirmed that our civilisation is now entering an ice age in which all spiritual forms will increasingly disintegrate. Certainly the signs of chaos are all around us. But there are other signs which point to hope and which are of particular significance for adult education. We may recognise the spiritual desert in which the worship of motor cars, deodorants and the passing sensation turns our industrial society into a group of externally directed men. But it must also be recognised that we are presented with the undoubted fact of leisure. The attention consequent upon work is probably for many men the condition of the good life, and it would be folly to speak of leisure as an unconditional good. Still, it is true that before industrialism many had to work so hard that no energy for education was left. The present use of leisure and wealth in Canada is not inspiring. Still it must be remembered that the depression is only fifteen years away, and that people who in one generation are freed from skimping are not liable to use their abundance wisely. The 'ifs' are immense and if a sane man must bet, he might well bet on disaster. But if we do not fight the Asiatics in full-scale war, and if prosperity continues, then people will have a surfeit of external stimulation over a long period and boredom with the superficial may perhaps arise.

The second ground for optimism is the very confusion about ultimate issues. The old Protestantism, which was the formative tradition in the lives of most English-speaking Canadians and which began to be doubted by intellectuals two generations ago, has now almost entirely lost its hold. Indeed, it is hard to look with anything but sadness at that process, in which so much wisdom has been forgotten. Nevertheless, a lot of error has been discarded too. And the chief ground for optimism is the fact that we are now in a stage where the negative side of that revolt can be replaced by a positive assessment. The agnostic humanism which was a temporary substi-

tute can now be seen in all its emptiness. For the last two generations sensitive men have been able to revolt against the tradition of the west and still find grounds for hope by holding inconsistently to a detached fragment of that very tradition. In the nineteenth and early twentieth centuries the emancipated said: 'We can show you that God does not exist, but after all that is not important because we can still give you grounds for believing life valuable.' To-day the evidence against hope and against God's existence piles up before us, and yet as that evidence increases it becomes clearer that if God does not exist, then the difference made is not unimportant but total. All partial grounds for hope have been wiped away. This is what makes Sartre such a power over men's minds. In his philosophy and his art he has marshalled the arguments and evidence against God's existence and has said that God does not exist. But he does not judge this unimportant, rather he says that this being so, the human condition is anguish. As despair becomes an open possibility to the sensitive and intelligent of our society, the opportunity for a profound adult education will become unlimited. When men encounter nothingness they are at last driven to seek reality. As in the pointless universe the days are spent in the beauty parlors, at the cineramic feelies or in the search to prolong a dying virility, in the days when there is always economic plenty and even cruelty has become tedious, then will be the moment to speak to men of education, of the journey of their minds to liberation.

ADULT EDUCATION IN EAST AND CENTRAL AFRICA

by B. A. Fletcher

Director, University of Bristol Institute of Education

ADULT Education in the highly organised industrial communities of Western Europe has come of age and in its maturity has lost much of the dash and verve of its early pioneer period. To see the pioneer spirit still at work you have to go either to one of the young nations like Canada, or to territories like those of East Africa where simple rural communities are struggling towards social, economic and political maturity at break-neck speed.

I have recently had the privilege of visiting in succession the seven territories of East and Central Africa, and have been immensely struck with the sheer amount of Adult Education work that is in hand, as well as with the courageous pioneering spirit in which so much of it is being pushed forward. I shall try first to describe some typical examples of work that I saw, and then to discuss a few of the general principles that underlie this kind of work in under-developed countries.

My first experience came in the lovely mountain country of Nyasaland. It was typical of the large scale team work in Adult Education that combines Mass Literacy and Community Development. An administrative District was taken as the territorial region and the objective was to try to reach every adult in the region—in other words to saturate a district with Adult Education. The administrative officers of the District were deeply involved as well as all the local officers of Departments related to education and social welfare. In addition to this a special team came to the District recruited from able officers of other Districts or of the central Administration—Agriculture, Health, Forestry, Education and other Departments were well represented. Mass literacy was at the heart of this educational drive, and as I travelled around the district I constantly encountered little groups of adults collected under the shade of a tree learning the elements of reading (and also some simple arithmetic I noted) with great enjoyment, enthusiasm and sense of achievement. This mass literacy work was directed by an expert, but the part-time teachers were volunteers who had gone into a Training College in the District for training before beginning their work.

There was no need to ask the question in this District 'Mass Literacy for what?' Skills were no sooner born than they were quickly linked to development. Here the representatives of the Departments of Health, Agriculture, Forestry, Public Works and Social Welfare came in. The people themselves were well aware of their need of advance in many directions at once, and they were willing to come together to consider how they might provide for some of their own needs. Budding adult readers went on to assimilate very simple pamphlets on such matters as soil erosion or the starting of a co-operative society. I was delighted to see how the educational work became solidified when it was linked with the development of co-operatives. I knew this already from my experiences with the co-operatives of Eastern Canada, but I was not sure how well the same technique would work with a largely illiterate people. There was a full-time officer of the team concerned with fostering the development of co-operatives, and he obviously had his hands very full indeed.

The other attractive feature of this work in Nyasaland was the way in which teachers in training were brought into the work. In the district was a large government Training Centre and its students were not only made aware of the nature of the campaign but also participated in it. I did not see this sort of thing often enough in Africa. The separation of the Departments of Education and Social Welfare has led sometimes to a neglect of Adult Education by teachers. I often came across teachers who felt that Adult Education was no concern of theirs. This, of course, leads to impoverishment on both sides. The school is then not closely related to its neighbourhood and Adult Education lacks educated leadership.

My second experience was of a quite different type of Adult Education. I went on from the mountains of Nyasaland to the plains of Northern Rhodesia. Here, at a Provincial Capital, I saw something of the work of an education centre of the British Council. This was at the opposite end of the scale of Adult Education. This work was directed to meet the needs of that growing class of literate Africans who are finding their way slowly up the ladder of administrative service in all Departments, or who, as their technical skill increases, are finding their way into posts of responsibility in mining, commerce and the Trade Union movement, or who already serve on some of the organisations and bodies of local government. Few groups in Africa are more important. Their education has not generally been sufficient to carry them into posts where they either replace Europeans or work



with them on terms of equality. For those in the highest posts, the most advanced group in Africa, their work itself is a form of Adult Education. *This other group need desperately that their inadequate school education should be carried forward into adult life if they are to take their proper place in (to borrow the Queen's phrase) 'an equal partnership of nations and races'.* The centre and heart of this British Council work was a well organised library and library service, and this made possible, proliferating from the centre, a series of discussion group activities. One of these which I visited was of the Brains Trust or Open Forum type in which members of the team on the platform were of several races. Many give lip service to the idea of racial partnership, but too few make opportunities for such partnership in Adult Education. I found this simple inter-racial Adult Education enormously appreciated by Africans.

My third experience was in central Tanganyika; not in the north where, on the fertile slopes of Kilimanjaro, co-operative societies and their educational work abound, but among the low bare hills of the centre, where over-grazing, soil erosion and tsetse fly have produced great poverty of land and life. Here Adult Education had to begin with the land and its cattle and could not even wait for literacy so desperate and immediate was the need. The techniques had, therefore, to be visual. In the village schools that I visited each had its set of experimental plots, and inside the classroom a space on the floor had been cleared, divided into chalked squares and in each square was the crop of a particular plot. Diagrams showed the larger crops which came from land on which different kinds of anti-erosion measures had been taken; from land on which compost had been used, or manure; or from land using different kinds of rotation of crops. A steady file of men and women moved past the display all day long. The school demonstration was supplemented by vivid posters on display at District Offices, and still further by films sent out from the African Film Unit at Lusaka. Here was a simple form of visual Adult Education, provided almost as a pre-literacy effort and based on the realisation that an increase of productivity, an escape from the fear of starvation or even starvation itself, is essential if natural resources are to be made capable of bearing the burdens of even simple social services or of a little education.

From the yellow sand and grey thorn bushes of Tanganyika, I went on to the lush green and vivid colours of Buganda. There, at Entebbe, the administrative centre, and at Kampala, the commercial

centre of Uganda I encountered two striking new initiatives in Adult Education. The first meeting was at Entebbe where, overlooking the blue waters of Lake Victoria, I talked to the Principal-elect of the *new residential adult college for the training of those who will be concerned in the many rapidly developing spheres of local government service. As a result of the acceptance, by the Government of Uganda* in its main conclusions, of the very thorough and able Report on *Local Government prepared by Mr Wallis, local government is going ahead faster and probably on sounder lines than anywhere else in* Africa. The success of this forward movement will depend on the degree to which it can be sustained by educated and concerned voluntary and professional workers. As self-government advances at the centre, so it needs to be backed up by strong local government for this will be the training ground of future politicians. We need to remember in our own country how much the strength and integrity of our political life derives from those who have come in from local government and voluntary associations.

Adult Education in this sense means practice in self-government, experience in self-help and in the self-reliance out of which a sense of responsibility develops. At the Entebbe College many may attain to skill in the art of compromise and discussion and acquire the tolerance which will enable them to reconcile the will of the majority with the rights of the minority.

In this sphere of advance a great deal will depend on the training that can be given to key workers. As I listened to the imaginative and far-sighted plans of the Principal of the new Entebbe College I realised the rightness of the view of the Secretary of State for the Colonies, expressed recently as, 'that it is in the sphere of training, both central and local that immediate and further thought on community development should be concentrated. The production of staff, particularly those capable of serving local governments, skilled not only in subject matter but in teaching methods must be accelerated'. The Entebbe College will be one of the answers to this plea.

The second piece of planning met with in Uganda concerned one of the most difficult and intractable of the problems created by the rapid change from a purely rural to a partly urbanised and industrial society. In Kampala I met and talked with those who were seeking to find ways in which Adult Education might help to solve the education, economic and social problems created by the drift of the young men and women to the towns. Even in Uganda, which only has two

large urban areas, young Africans are today required to make the most sudden and violent adjustments to new forces at work in their lives. The lure of the town is strong and life in the village seems dull. Comparatively large numbers of boys and some girls come into the towns and live a rootless, irresponsible life, drifting in and out of unsatisfactory employment, often exploited and sometimes falling into delinquency. The police do their best; they take back the homeless and the exploited to their parents and to tribal care. But these children are like quicksilver: within days or sometimes hours they are back in the towns and a potential menace to themselves and others. One of the Research Fellows of our own Bristol Institute of Education was out in Kampala with me to make a close study of this particular problem and his Report is shortly to be printed. This includes some novel and far-reaching proposals with regard to accommodation, employment and the use of leisure.

From the crowded towns of Kampala and Jinja I went on to the sparse deserts and nomads of British Somaliland. The most exciting Adult Education project we discussed there was the plan for setting up a training school for young progressive Muslim religious leaders. The idea was to attach one of these trained leaders to each nomadic tribe so that he could accompany them on their travels and set up a kind of mobile school for adults in animal husbandry and the production of hides as well as a Koran school for the children, and also work in the beginnings of literacy in Arabic for both children and adults. This project was still under discussion when I left, but what I did see in full and lively operation were some of the community centres set up and run with great skill by District Officers. Although the main problem in Somali Adult Education is to devise something for the nomadic tribes, yet there are several towns which at certain times of the year act as foci for the people of the region who come to camp on their outskirts. In addition, a growing number of nomads are finding 'garden' land that can be put under permanent cultivation, and with the help of simple agricultural education they grow to like a semi-settled life. Near the towns or in the 'garden lands' District Officers have constructed their very popular community centres. I was taken to see one by a District Officer who was, rightly, very proud of this 'baby' of his. He was a young, intelligent Irishman, more at home in the saddle than on his feet. When he heard that I wanted to see his community centre he quickly borrowed a sturdy Arab pony for me and the two of us set out across the sand at a

breakneck gallop. There wasn't much for him to jump but anything that could be jumped he jumped. I just managed to stay in the saddle and reach the community centre in one piece! It was a modest bungalow in a grove of trees. There were just two rooms and a verandah, but they were full of men and boys, and a small crowd was beginning to collect outside as the shadows lengthened to listen to the evening broadcast. Tea could be had, and some just sipped and talked; others played chess or ludo or snakes and ladders on battered old boards, the throw-outs, we imagined, of English nurseries. There were a great many much worn English illustrated papers, some of considerable age, and these had obviously been looked at again and again. I was introduced to some of the committee and then the radio was turned on; conversation died down and where dice were still thrown they were thrown noiselessly as a very large group settled down to listen to the news and to receive broadcast education. In a country of large distances, poor roads and shifting population this is the most practical kind of Adult Education, and when it is allied to the socialising influence of a community centre its influence must be very far from negligible.

My last experience of Adult Education was in Kenya, and it was in that most recently developed field of work, the work for women and girls. In this field more work is possible in Kenya than in other territories because there are many more European women there to initiate and to help. It had struck me, even before I left England, that of all the work of women's organisations in England that might find application in Africa that of the Women's Institutes might be the most likely to lead to success. It was therefore a very great pleasure to meet their African variant in Kenya. Few movements in England have so cut across social barriers, and in this movement in Kenya there is great hope, I think, of cutting across race barriers. Mau Mau in Kikuyu country arose among a secessionist Protestant group of Africans who had reacted sharply against a Protestant frontal attack on the mutilation of Kikuyu women. The present time must be a terribly difficult one for the Kenya Women's Institutes, but when the present emergency is over they may be able to do for the women of Kenya, and perhaps even for the Kikuyu women, what the missions failed to do earlier in the century. In many tribal groups women have a long tradition of economic independence even when they are in a position of social (and sometimes nominal) subservience to men. Training in crafts, in rural skills and in the buying and selling of

their own and other women's products all make Adult Education work of the Women's Institute type particularly valuable. Where women are running a household they have interests in budgeting and saving, and discussion groups on simple home economics are most appreciated. The Women's Institute movement in Kenya is young, but clearly anything that can be done to help it in the present situation will yield rich returns.

What are the general principles to be detected in these particular instances? There seem to be five. First is the realisation that Adult Education has to carry a very heavy load indeed. Africa is moving so fast that there is a race between education and disaster. In formal schooling there is inevitably a time lag of at least twelve years between the time when a child of six enters school and the time when the effort spent on his schooling begins to yield dividends to the community. In twelve years much happens in Africa. Adult Education must be used to produce quicker results. Then in formal schooling there is a terrible percentage of loss. In some areas in the first few years 50 per cent of school classes leave at the end of each year. The problem of wastage from the schools is acute and its effect is to send out into the world a flood of children with that most dangerous thing, a little education. Adult Education can make good some of this loss. So Adult Education in underdeveloped countries has to be a substitute for formal education for some time to come.

The second general principle is the value of Adult Education when it is linked with self-help and community development. A common complaint amongst those working for social advance is the difficulty they have in getting voluntary service from the people themselves. This complaint is the reverse of the medal of paternalism in colonial government. There has been a change here in recent years. Only those are helped who show that they can help themselves. This works well when community service is linked with education, and there is now a growing volume of enthusiastic voluntary service being given. What still has to be done is to canalise this service into the work of voluntary educational associations some of which exist, but others of which are still unborn.

Then Adult Education has to break through all sorts of barriers; between the literates and the illiterates; between fathers and sons (I recall the intense gratitude of a father who, when he had learnt to read, no longer felt inferior to his son); between old tribal loyalties and new civic responsibilities; between Europeans, Asians, and Africans; be-

tween the life of the country and the life of the town; and between book-learning and manual labour.

There is also the principle of the priority to be given to Training. Concentration of effort should now be given more to training than to work in the field. Work already begun has a momentum which will fade unless some means are found of accelerating the supply of trained men and women to give leadership in existing efforts. It will be important, however, that training should be linked very closely with practical work. Elaborate training schemes can sometimes go far astray because they are heavy with theory.

Finally there is the principle of giving much greater weight to the work for women and girls. Unless women play their full part alongside men in the development of the community, quite energetic efforts in both education and social welfare can fail to bear fruit. The influence of the many in the homes and of the minority, but a growing minority, in public life should continually be strengthened.

I found in Africa a widespread and growing realisation of the importance of these general principles. I left with an overwhelming feeling of admiration for the ability, hard work and self-sacrifice of those who were engaged in this work, often held back as they were by lack of money and all kinds of frustration, but rewarded richly by the magnificent response to their work from those amongst whom they live.

ANGLO-ITALIAN ADULT EDUCATION*

by *Professor R. D. Waller*

Director of Extra-Mural Studies, Manchester University

A COMPLICATED Anglo-Italian operation which may be of some general interest was carried out this summer. It illustrates a good many things, but perhaps above all it illustrates the advantages of an adult educational approach to foreign travel.

Last autumn the Manchester Extra-Mural Department started a three-year course called 'Italy Past and Present', with an enrolment limited to 24. The syllabus and the treatment were designed to give an introduction not only to Italian history and culture but also to the life and problems of Italy to-day. Members of the class were expected to learn the language; at the end of each session a journey was to be made to illustrate the year's work; and students were asked to undertake, in addition to occasional writings, a three-year study of some aspects of modern Italy (e.g., education, political parties, etc.). A few of the students who enrolled already knew Italian; the rest undertook an hour's study in advance of the class, making a three-hour session altogether. They paid for this, enough to give a reasonable fee to two ladies who taught them in two groups, beginners and more advanced. In all this, three adult educational points are involved: (1) the programme is genuinely adult educational, not merely culture-mongering; (2) the study of a language is linked throughout with the study of a country; and (3) language study is achieved in spite of the usual difficulty that arises over it for Responsible Bodies as distinct from Local Education Authorities. The winter's work went very well indeed, and attendance was exemplary.

So we come to the first visit to Italy, intended as a general introduction to the country, with some special attention to Mediaeval Art. Over this journey the project became complicated by the addition of another group of people altogether. The Lamb Guildhouse Association (a voluntary body associated with early stages in the development of Holly Royde, our Manchester Residential College, its members being nearly all W.E.A. students) in the summer of 1952 maintained for eight weeks in England a young Italian from an Education Centre in Calabria; the Secretary, with some of the members, wanted to visit this young man, his country, and his province. Altogether a party of

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39 set out from London on May 16th. Travel throughout was by day. The first night was spent in Paris, the next in Milan, and there we began at once to make contact with Italian adult education. Dr. Mario Melino, of that great institution the Società Umanitaria, kept us company throughout our short time in Milan, talked a good deal with some of us in French and Italian, showed us round the Umanitaria's premises, and acted as a guide to Sant' Ambrogio, Leonardo's Last Supper, and the Duomo. This filled a busy morning and in the afternoon we set off for Parma where we spent a whole day and two nights.

• Parma is not visited by tourists as much as it ought to be. It is a warm-hearted, welcoming place, famous for its food and wine, not too big, but containing things of very great beauty and interest, a grand place for a short visit (although our people all wanted to stay there, and were dragged away reluctantly). We were met at the station with presents for everybody of Parma violets and Parma violet scent, postcards and maps, and we continued to receive the most remarkable kindness for the rest of the time. The President of the Academy of Fine Arts showed us the Correggios in the Pinacoteca, what was left after the war of the celebrated Farnese Theatre, the beautiful Romanesque Duomo and Baptistry and the works in them of Antelami. Several English-speaking citizens of Parma attached themselves to us for the duration. We went on to a reception at the town's tourist office and were then taken out into the countryside by bus, first for lunch and afterwards to the moated mediaeval castle of Fontanellato, where the Communist Mayor presided over another reception. Led by him we went on to visit the nearby church, its miraculous Madonna, and the parish priest (of course, he and the Communist Mayor reminded everybody for only the most superficial reason of Don Camillo and Beppone). Off in the bus again to the outskirts of Parma where we visited a Parmesan cheese factory and saw hundreds of specimens of that great king of all cheeses, and the Centrale del Latte which supplies all Parma with milk. Here we had another kind of reception which ended a very full day—although there was no day at all throughout the three weeks when the party failed to disperse itself throughout the long evening among the local people. A final remarkable kindness—some members wanted to take a piece of Parmesan cheese home with them, but didn't want to take it all round Italy. They gave their names and on the return journey our train, which stopped for three minutes at Parma, was met by the

Director of the Milk Centre himself, with arms full of packets each with a name on it. What an astonishing courtesy! No wonder Parma remained throughout a delightful memory.

Next day on we went to Rome, where arrangements had been made for us by ENAL, the national Italian leisure-time organisation. The first day there was spent in giving the party a general view in and out of a bus—the Capitol, the Forum, the Colosseum, the main Piazzas, the English Cemetery, etc. On this general tour of Rome we were delighted to have the company of that admirable lady, Signora Lorenzetto, President of the Italian Union for the Campaign against Illiteracy, who had in fact welcomed us in Rome the evening before. Next morning, St. Peter's; and in the afternoon we all went off to spend a weekend with Signor Barilli and the Movimento per la Collaborazione Civica, in the wonderful old Castle of Sermoneta, near Latina.

In three weeks of deeply interesting experiences this was perhaps the high-spot. As if the great Castle and its superb view over the plain were not enough, we had the good luck to coincide with the annual festa of the little village which clusters on the hill top round the feet of the Castle, and the moon was full. Inside the Castle we had sessions on Italian politics and social problems, and readings of Italian poetry; we also had some singing and folk dancing in the great hall, and should have had more but for the fascination of the village and its festa, the lights, the moon, the band, the general gaiety, and on the road outside the village swarms of fireflies. Our people dispersed into the throng, were in and out of the houses, entertained the children in great groups, didn't want to go to bed and didn't want to stay there (some of them hardly had more than three hours sleep any night of the three weeks). At Sermoneta we were joined by five people who flew out from England, transported thus in a few hours from a rainy London to the hill-top village with all its moonlit festival gaiety—they gazed at it incredulously as if it was a dream. We had now become 44. Down in a corner of the piazza, away from the band and its inevitable selections from *Rigoletto*, one of our people taught a dozen youngsters to sing 'London Bridge is falling down', and it was perfectly recognisable! Another said to me ecstatically, 'The Italians are so lucky, they have everything that matters—the sun, all this beauty, imagination, friendliness, cheerfulness'. But Sermoneta is a terribly impoverished village. I told one of its inhabitants what the lady said and he smiled appreciatively but quizzically. I said,

'Don't you think the people of Sermoneta are as happy as they look?' 'Do you think they look happy?', he asked. 'Yes, of course,' we said, 'Well,' he replied, 'there isn't a single one of them who hasn't a sack of troubles.'

In Sermoneta we had three nights, two full days, and there is no room here to describe the interest and the pleasure with which they were filled. On the Monday morning we returned to Rome where, after a rest, we were transported to a reception organised by ENAL at one of its centres on the Tiber. This was a totally different milieu from that of Sermoneta, and a sharp contrast, yet also in its own way very interesting and certainly just as friendly. The next day was a sightseeing day—we went to the Vatican Galleries in the morning, and in the afternoon, accompanied by Professor Piva, a friendly inspector from the Ministry of Education who came to see something of WEA work in Manchester last year, we went off in a bus to see the fountains at the Villa d'Este, taking in the Catacomb of San Callisto on the way. Next morning nearly all of us joined about 3,000 other people in a public Audience, in tremendous and suffocating heat. This was a moving and impressive experience; the Holy Father mentioned us, 'A group of students from Manchester University' and pronounced a blessing on us.

Out in the blazing sun again we rushed off in a tram to the Aventine, to a reception organised by the Union for the Campaign against Illiteracy in its headquarters in the Via S. Prisca. There we saw, besides our hosts of the Unione, our friend Melino of the Umanitaria, who had in the meantime come to Rome to join in a course about to start at Sermoneta—we envied him and those who were to accompany him. Hot but happy we took the usual tourists' squint through the hole in the gate which reveals a distant St. Peter's at the end of a long vista of trees, gazed at Rome from the Aventine terraces, and hurried back for lunch. That evening most of the party went to see a performance of *Carmen* at the Teatro dell'Opera. For this and many other arrangements in Rome we were much indebted to ENAL; one of their officials waited on us in all our comings and goings—an attendant spirit or guardian angel, a cheerful and friendly presence called Signor Pampaloni, who shot to and fro on a Vespa.

Next day some of us started for home, and the rest, 25 in number, continued south. First to Amalfi for a day's rest and wonderment. Then, rising at 4 a.m., we set off for Calabria—by bus along the precipice road to Salerno, by train along the coast to Cetraro, a long,

long journey—and there our young Calabrian friend of last summer met us and led us to a waiting bus. This quickly filled, in the manner of most Italian buses, with enough people for two or three buses, and started a most unexpected journey by hair-pin bends up the side of a mountain, up and up and up, we supposed to something like 4,000 feet. Then down and down, first to a village called Fagnano where we managed to revive ourselves with an ice-cream, and eventually to Roggiano Gravina, our destination in the heart of Calabria. A number of people, English and Italian, were sick in that bus, and no wonder.

So much has been written about Calabria, why did we not suspect how beautiful it is, how grand, how unspoilt? Those open beaches stretching mile upon mile, unbroken by those villas and gardens of the rich which have banished nature from the northern coasts, those blue magnificent mountain ranges rolling away into the distance, those majestic forests. From the higher ground at Roggiano you can see far in the distance the Ionian Sea and can thus feel that you have really come nearly the whole length of the peninsula.

But we had little time for the glories of nature (I vowed I would get down there again as soon as possible) because we had come to see some of the works of man. Roggiano is a wretched poverty-stricken village or small town of about 8,000 inhabitants. Most of it has no road surface, and since it rained nearly the whole time we were there it was deep in yellow mud. A most unkind cold wind blew around us with the rain. On the roads never a car, only here and there a peasant on a mule, with great panniers, sometimes a woman trudging beside him, and sometimes leading a pig on a string. We were in a new and strange world, an unkind world to those who live in it. The average wage in Calabria is 40,000 lire a year (say £25). One of our people said, 'I spend more than that in cigarettes'. She went on, after a pause, 'We have all spent more than that getting here.' 'Yes,' I said, 'It makes you think.' She exclaimed 'It would have been better to stay at home and send somebody the money'.

But what a reception we had! The Union for the Campaign against Illiteracy has been responsible for the creation within only a few post-war years of nearly 60 Centres—social centres, community centres, education centres, for they are all these at once. The biggest and best known of them is that of Roggiano, on a hill outside the town, a palace compared with anything else there, and all done by voluntary labour and a few craftsmen. We were the guests of this

Centre and had the company there of Mrs. Lorenzetto and some of her friends and colleagues from Rome. The women of our party slept in the Centre, the men in a very simple bare Albergo down in the town (15 minutes walk in the rain and mud, pitch black after dark) and all of us fed in the Centre where the 'collaboratori', i.e., the teachers and other workers of the Centre, waited on us at table. The food was abundant; in this and in every other respect it was obvious that enormous labours had been undertaken for our reception. The Union had proposed to offer us all this for nothing—we were to be in the fullest sense their guests; but we had firmly refused to go on such conditions and did in fact pay our way. We had also all taken pieces of clothing, sweets, etc., and offered them up in a large pile on a table (we propose to go on trying to help, but that is another story).

As with all other parts of this extraordinary trip, there is no room for an adequate account. We had sessions on the work of the Union, we visited the evening classes, we visited houses in Roggiano. It was cold, damp, and uncomfortable; the wind whistled through the unfinished windows of the Centre and the rain blew in; everybody got extremely tired—but nobody would have missed it for anything. Some had tried to persuade me to let them stay in Amalfi until we returned, but I refused, and later they thanked me for it. Of this three weeks grand tour of Italy, what at the end stood out in the minds of our people? Not art galleries and monuments, not any of the usual tourist attractions. No, it was Sermoneta and Roggiano, neither of which any tourist ever sees or hears of, which perhaps simply shows that men are more important than monuments.

I haven't said that all Italy at this time was obliterated beneath election posters and banners, and there they were in Roggiano too, and the meetings with loud speakers blaring. We left it on a Monday morning and tried a different return route to avoid that sickening bus. First a short bus ride to the station of San Marco. There the train, 30 minutes late, took us to Cosenza where, of course, we missed a connection, so after all we had to have recourse to another fantastically crowded bus which once again proceeded to zig-zag up the side of a mountain, 'On and on and out of sight' as the poet says, literally so, for long before the top we were in the clouds and the rain, winding to and fro among drenched woodlands. Over the top at last and down precipice roads in the mist until suddenly—marvellous sight—out of the clouds to an aeroplane view, miles away below the

sunlit beach and the sea. Here, again we seemed to be every bit of 4,000 feet in the air. This wonderful road winds down at last to Paola and the coastal train. The day had started very early; by 8 p.m. we were able to change from one station to another at Pompeii, and so on to Sorrento which we reached by 10 o'clock.

The last two days, at Sorrento, were pure *turismo*. We stayed in a memorable palace, the Ville Siracusa, conducted by an Italian Association for Experimental Education, but I mustn't attempt to describe it. We had a good look at Pompeii, most of us went to Capri (and some were sick); some went up to that abode of peace Sant'Agata; everybody bought an inlaid musical cigarette box, and in the evening these could all be heard tinkling together—'Santa Lucia' or 'Come Back to Sorrento!' At last, quite exhausted but very happy, we set off at dawn for Naples and Milan; the next day for Paris, and on June 6th for London, its Coronation decorations and its milling crowds. The whole three weeks' journey, London to London, had cost £41 exclusive of purely personal expenditure, and had certainly been a great success.

Next session we study the Renaissance and go to Florence.

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FACTS AND FIGURES IN FURTHER EDUCATION

I. THE PLACE OF THE RESPONSIBLE BODIES

By C. D. Legge

Lecturer in Adult Education, University of Manchester

THE further education statistics* reveal a Local Education Authority provision so vast and extensive that it is no wonder some people are tempted to view the classes sponsored by the Responsible Bodies† as mere small fry, negligible in importance or value. How many of us, for example, realise that in England and Wales there are 10,800 evening institutes, roughly one for every 4,000 of the total population? This may seem extraordinary when compared with the 1951 Census List of 965 'urban areas' and 479 'rural areas', especially as it excludes the 750 'Major Establishments' such as Technical Colleges, and 'Art Establishments'. Of course, before we conjure up a picture of each village with its evening institute, each town with its network of institutes, we must recall both the uneven distribution of buildings used for further education and the fact that, despite a building programme to the value of 24 million pounds approved for the years 1946-52, most evening classes still meet in premises ill adapted and ill equipped for the purpose. Nevertheless to evening classes come over two million students‡ to pass there over 100 million hours before the year is over, an overwhelming total when compared with the 151,800 students in courses provided by the Responsible Bodies.

Moreover, though it is sometimes believed that these evening class students are all of immediate post school age, this illusion is quickly disproved. Of evening students in all types of establishment, 1,175,230 or 57 per cent are over the age of 21. We would, of course, like the apparently unobtainable statistics for those over the age of 30, for one suspects that most students are in their early twenties, but certainly we must abandon any idea that LEA evening institutes are places inhabited mainly by adolescents. Incidentally the figures for daytime further education may surprise some people; not only are 53 per cent of full time students and 41 per cent of day release students over the

* As shown in the Ministry of Education report 'Education in 1952'.

† i.e. the Universities, the WEA, the Cornwall and Devon Joint Committees for Adult Education, the ECA, the National Council of Music (University of Wales), the Welsh National Council of YMCA's and Coleg Harlech.

‡ Students counted once only. The class enrolment figure is 3,619,319.

age of 18, i.e. above the maximum age level proposed for county colleges, but 30 per cent of the former and over 20 per cent of the latter are over the age of 21.

What is the sex distribution of these adult students in evening classes? Are they mostly men or mostly women, or is there a sex ratio similar to that revealed in the general population statistics? To whom in fact does further education of the evening class type appeal? If we take groups above the age of 21 as 'adult', apparently evening institutes are places in which adult women outnumber adult men by three to one (553,700 women, 182,270 men). On the other hand, in the 'Major establishments (other than Art)', there are three male evening students to every two women (220,600 men, 150,000 women). In the evening work of the Art Establishments we find the opposite to this (33,600 women to 22,700 men), and there is an interesting feature, in that whereas 73 per cent of all the women students are over the age of 21, some 55 per cent of the men are below this age. Does this affect attendances we wonder? When discussing what brings people to classes, and keeps them there, have we ever fully examined the importance of likes and dislikes concerning the presence of members of the opposite sex?

In general there are far more women than men in evening classes. The 1951 census ratio for the whole population of England and Wales was 1,081 females to 1,000 males, but for all students in LEA evening classes the figure is 1,219 females to 1,000 males (12.7 per cent above average) and for those over the age of 21 in these classes, it rises to 1,761 females to 1,000 males (62 per cent above average). We may compare the ratio of 1,170 women to every 1,000 men in classes organised by the Responsible Bodies; though this is above the national average and though the proportion varies a little between types of class, there is in general a better sex balance.

The reasons for this seem to lie in the subjects offered, and in estimating the position held by the Responsible Bodies, it is worth while examining the Ministry reports in some detail. If we look for the individual subject in which there are the most classes, we find it to be dressmaking. Would we guess that there are 16,000 Evening classes in dressmaking each year, a total which is more than double the whole liberal study provision sponsored by the Responsible Bodies? Or that this army of 307,000 women* descend upon the evening institutes for an average of 30 hours each session? Ten million hours of dress-

* Enrolment figure. Are any men to be found in these classes as they are in cookery or tailoring classes?

making : how much cloth is used, how many garments made, how much tea and conversation poured forth? Craftwork classes in general are high in public demand and in all nearly a million students enrol for the 49,000 classes which take place. Besides dressmaking, needlework and embroidery attract large numbers of students (130,500 students, 6,600 classes) and though woodwork brings about the same number, it has to be noted that the number of classes in 'domestic and women's subjects' is double that for 'general handicrafts'. Obviously one of the main causes of the sex ratio lies here, and it is to be regretted that there are no statistics to show the distribution of the sexes in each subject. Few men would seem to attend domestic and women's subjects but many women probably attend the 'general handicrafts', especially as these include leatherwork (1,440 classes) and basket, cane and raffia work (949 classes). The number of women in evening craft classes of a non-vocational type may well be three or four times the number of men.

A further analysis of LEA evening classes underlines the fact that the subjects which contribute most to the impressive totals are those which are practical or have a tangible, utilitarian result, whether vocational or not. As we should expect, nearly a million students enrol for over 54,700 evening classes in 'subjects related to commerce and industry'. Similarly another four hundred thousand enrol in classes concerned with the 3 Rs; these, too, presumably supply a vocational need for the most part unless we are to assume that children's homework is now getting too much for their parents. The size of this enrolment, though, comes as a shock. Is it only the stern compulsion of examinations which produces 13,000 classes in mathematics and another 6,500 in English? And why the difference in the figures : surely English is demanded as much for examination purposes as mathematics? With these figures in mind we are better prepared for 4,800 classes in languages other than English. French and German take pride of place but twenty other languages are also taught in evening classes. Again we suspect a primarily vocational motive—'Commercial German' etc.—although perhaps there are many people wanting a utilitarian, though non-vocational, result in terms of being able to read foreign literature or to speak the language when on holiday abroad. In what category, we wonder, should we place the 124 classes in Latin and the 101 in Welsh? And where in England and Wales are the seven classes in Gaelic?

To these figures we should add the 4,500 evening classes in practical

music (over 2,780 in singing), the 2,700 classes in drama and the theatre, the 15,000 classes labelled 'physical culture'. If we look more closely at this last figure we find that no less than 6,000 are classes in 'Physical Exercises' as compared with 5,900 in 'Dancing and Eurhythmics'. Surely this tends to contradict the accusation that these are mere 'frills' in the educational provision: exercises would seem to be sterner stuff! What a pity no word is given as to whether these are men or women, or whether it is the young or old who thus disport themselves in search of health and beauty. Do examinations play any part in driving people to singing, dancing and playing or is it sheer *joie de vivre*? How comes it that each year twenty-seven thousand people strive for self improvement in classes on 'Elocution and Voice Production'?

These subjects, with practical art (over 5,690 classes), first aid, hygiene, child care and nursing, make most appeal to the public and we find that they represent 90 per cent of all the evening classes provided by the local authorities. In other words the great majority of LEA evening classes are in subjects for which the Responsible Bodies cannot receive grant-aid under the Ministry regulations, despite occasional pleas for permission to include, in their grant aided programmes, classes in languages or in the practical aspects of music, art or drama. In view of this exclusion a direct comparison of the total figures is questionable as a guide to the relative position of the LEA's and the Responsible Bodies in the provision of further education. To get a more accurate assessment we need to compare the statistics not for the whole field but for those subjects in which both the local authorities and the Responsible Bodies can be active.

Once we look at these subjects—they are those usually grouped as the 'liberal studies'—our impression of the relatively small part played by the Responsible Bodies is considerably modified. In the 'Mental and Moral Sciences' (thus the Ministry), in the Appreciation of Music, Art and Literature and in the Social Sciences, the LEA's do not provide even half the classes. In the Mental and Moral Sciences, LEA classes amount to only 20.6 per cent, in the appreciation of music, art and film only 29.1 per cent and apparently in the appreciation of literature 0 per cent. In the Social Sciences the proportion of LEA classes rises to 47.8 per cent but this requires qualification as will be seen below. Traditional adult education in fact remains for the most part in the hands of the universities and the WEA, despite some signs of a growing determination by local authorities to make direct pro-

vision of certain subjects rather than to 'secure the provision of' them by co-operative action.

In the Mental and Moral Sciences, the LEA's seem particularly unproductive. Only 45 classes are offered in philosophy compared with 268 by Responsible Bodies. In psychology (all branches) they have a rather greater share—162 as compared with 422—but there is no mention of an LEA class in Religion, unless one or two are to be found in the 51 listed as 'other mental and moral sciences'. Is this caution, or lack of demand, or a feeling that studies where value judgments are involved are better conducted by voluntary bodies than by a local authority, perhaps beset by party or sectarian differences? The Responsible Bodies, by comparison, provide 324 classes in religious subjects for nearly 6,000 students. The same question needs to be asked when we observe that no LEA classes are listed under the heading of 'International Affairs' (RB 543 classes) or 'Current Affairs' (RB 250 classes). It is true that 'Other Miscellaneous Subjects' given at the end of the Ministry tables are stated to include 'classes shown on returns as Discussion Groups, Hobbies, Library, Recreational, Wireless or Listening Groups' and that presumably some of these touch on world affairs or home affairs, but it seems clear that the LEA's are unfavourable to the provision of classes in those controversial subjects which are usually thought to be of some value to us as citizens in a democracy.

Figures for the other Social Sciences are puzzling. Responsible Bodies provide the majority of History classes (1,177 compared with LEA 986) but local authorities provide 770 Geography classes as compared with only 203 by the Responsible Bodies. But how much evening institute history and geography study is undertaken primarily for vocational, examination purposes? Similarly we may query the figure of 873 economics LEA classes (which explicitly include 'Business Economics'), the 274 Public Administration classes and the 220 in Statistics. Even so, there are more students in Responsible Body classes in 'Social Science' (i.e., Political science, economics and economic problems, social problems, education, law, sociology and public administration) than in the same group of LEA classes.

It is strange that no LEA classes in the appreciation of literature are listed to match the 1,044 sponsored by the Responsible Bodies, for one knows of isolated examples of these. Are they all included under the heading of 'English' or 'Drama', or is it that they are too few to gain a place except as 'Miscellaneous Subjects'. Classes in the appreciation of art, music and the film, however, are listed, even though the

total amounts to only 495 as compared with the Responsible Body provision of 1,184. Film appreciation, we may note is the subject of 63 LEA evening classes, while the appreciation of music presents a more formidable total of 345 classes. Are any of these for examination purposes or is it that the authorities are now exploiting more intensely a field opened up by the voluntary organisations and stimulated by the BBC?

We wish that a clearer picture of the classes in the Natural Sciences was available. Overall, it looks as though the LEA's have a secure predominance in this field of study for they provide 7,416 classes, a massive superiority over the 556 organised by the Responsible Bodies. But of these, 2,279 are in physics and 2,015 in chemistry, surely both undertaken primarily for vocational purposes, not to mention the 400 or so in metallurgy. Perhaps, too, we should expect similar motives in the 268 physiology and the 141 botany classes. Not that such motives are in any way to be condemned but frequently it is suggested that more non-vocational science classes are needed and we would like to know to what extent the LEA's are providing them. The picture is also obscure in that the figures for Responsible Body classes are shown without detail: merely as 215 classes in the 'Physical Sciences' (presumably Chemistry, Physics, Geology—and Mathematics?) and as 341 classes in the 'Biological Sciences' (presumably Biology, Botany, Zoology, and Physiology). Many people assert the need for a much greater provision of liberal study of the sciences but attempts to provide it are both relatively few in number and not particularly successful in attracting students. It would be useful to have a more accurate idea of the relative success of the LEA's in attracting students to non-vocational science classes.

Statistics, of course, are frequently treacherous and do little to show the relative quality of the work or its effect on students whether in LEA or voluntary body classes. The Ministry Report, moreover, ignores, as it must, the numerous non-grant aided classes and activities, the unrecorded one day, weekend and even summer schools and the more informal work of many voluntary organisations. Nevertheless as they stand, the statistics do make clear two important points: firstly the vital contribution which the Responsible Bodies make to certain fairly well defined fields of study, and secondly the relatively small place, in terms of numbers of classes and students, which those studies occupy in the national programme of evening classes. This raises a number of questions. How much value are we to attach to

these studies in comparison with the utilitarian practical subjects which command so extensive a provision? Are we to assume that the most valuable topics are those which the public most demand and ought we to be satisfied with the present lines of subject provision? Or are we to echo the Prime Minister and stress the importance of the humanities, the history and the philosophies of the human race, the arts and letters as ranking 'far above science and technical instruction'. In answering these questions ought we not to draw a clear distinction between the strictly vocational and the non-vocational subjects? No one would wish to call in question the vocational subjects in view of the extreme importance of technical skill to the whole economic future of Britain. But in the non-vocational studies we need to ask if there is no criterion of the relative value of subjects of study by which we can plan our way. Faced in quite practical terms by limited resources cannot we urge a greater concentration of our energies on those subjects which show more of the ultimate purposes and values of man as a person and as a member of society? Cannot we in fact establish an order of priority, for example, for philosophy, embroidery and dancing? For the most part the LEA provision of evening classes seems to follow a popular utilitarian view of life which may be summed up as 'keep your job and enjoy yourself as you can'. Against this the Responsible Bodies, by chance or by design, seem on the whole to have thrown their weight, to have undertaken a pioneer and less popular road. Is some marriage between these points of view possible; is there a way of providing 'a bridge between the technical working life and the heritage of culture' as Guy Hunter suggests? Is it not high time that we gave more thought to these matters?

FACTS AND FIGURES IN FURTHER EDUCATION

II. THE COVERAGE OF LIBERAL ADULT EDUCATION

by J. H. Matthews

Formerly Secretary, Southern District WEA

It is often said about the adult education provided by the WEA and the Extra-Mural Departments that it reaches only a tiny fraction of the population. Is this so?

The number of adults in England and Wales, in round figures, is 28 million, and the number of students enrolled in adult classes is, say 150,000. On the common basis of comparison it is held that we are reaching about one in 200 of the population. The fallacy in this calculation is a crude one because the 'turn-over' factor is entirely ignored and the result is therefore grossly misleading.

If all adults attended our classes for one year, and one year only, during their life, the normal annual recruitment would be related to the single year age group, i.e., about 600,000. The present enrolment would therefore, in the long run, put one quarter of the adult population through classes if the 'one year only' condition held. The result is, of course, invalid because the condition does not hold. How long do students, on the average, spend in classes? Such scanty figures as there are suggest a period of four years and this corresponds with the judgment of experienced workers in the field who have been consulted. Accepting the four-year turn-over, the present level of enrolment, if steadily maintained for a long enough period, will pass one in 16 of the adult population (i.e., 6.25 per cent) through our classes. The marked contrast between this result and the one in 200 ratio is clearly worth pursuing.

A different method of approach has been suggested to me by Mr C. J. Thomas, the lecturer in Statistics at Southampton University. If the weighted average of the expectation of life of the adults between 20 and 70 is put at 33 years there could be in this period $33 \times 150,000$ first enrolments. But as one person is assumed on the average to spend four years in classes the first enrolments total $\frac{33 \times 150,000}{4} = 1,237,500$. Hence of the 28 million adults 1.24 millions would attend adult classes some time in their lives. This gives a figure of 4.4 per cent or a ratio of one in 22. This result is less favourable than the first calculation but is sufficiently close to give substantial support to the conclusion that the answer is of the right order. On the face of it we can reach with

our present provision not *one half per cent* of the adult population but *four per cent*.

Some comments are necessary about the data used. The population figures are based on the 1951 census report. The student enrolment figure is less than that given in the report of the Ministry of Education. The reason for this is that the figure needs deflation to allow for non-effective students and for duplicate enrolment. On the other hand the Ministry figure does not include the WEA classes which are wholly financed by LEA's nor any classes of the liberal type arranged directly by LEA's. So 150,000 has been taken as a safe minimum figure. The four-year turn over figure is less secure, although it is the mean given by data thrown up by three local enquiries. Fortunately a check on a good sample basis can easily be made by finding out the proportion of students enrolled in any one year who are really new to liberal adult education.

The conclusion which emerges from the above argument is that if adult education provision continues at the present level over a period of years it will reach, in the long run, not one in 200 but one in 25 of the adult population. The effect is, of course, similar to the effect of the flow through grammar schools and universities. This is not so insignificant a contribution in quantity as people inside and outside adult education have supposed it to be. So much is this the case that the method and the result will be distrusted as erring on the side of optimism. Perhaps someone else will provide better data, a more accurate method, and a more reliable result. But the result can stand a good deal of dilution before we are back to the 'tiny fraction' evaluation.

One of the implications behind the one in 200 comparison is that liberal adult education can make a mass appeal. I think we are justified in assuming that our maximum target can certainly be no more than 20 per cent of the adult population, and that the results now being achieved should be measured against some such target. There are two final comments. One is that since we are concerned with a significant minority it is important to know more clearly than we now seem to do what elements in our society should constitute that minority. The other is that while this note has discussed the coverage of the more formal types of liberal adult education there still remains to be taken into account the scope and influence of the more informal agencies in the same field, including the effect of broadcasting.

'THE COST OF LIVING'—A COURSE OF STUDY FOR ADULT SCHOOLS*

by *W. H. Leighton*
Senior Tutor, Fircroft College

THIS is the forty-third Study Handbook of the Adult School Movement whose origins go back to 1798. The first adult schools were the outcome of a concern by Methodists and Quakers to cure adult illiteracy and promote Bible study. In the twentieth century the purpose and the *raison d'être* of the Movement, as part of the general body of adult education, has been and still is to bring liberal studies and religion into close association. This is not to deny the significant fact that founders and leaders of various bodies have been, and still are, men and women of religious faith, who, because of that faith, have given a distinctive quality to the body and spirit of adult education in Britain. It is, however, in 'obedience to a religious ideal' that the National Adult School Union puts out annually its Study Handbook.

Since 1911, the year of the first Lesson Handbook, there has been a marked development in the scope and character of these annual publications. The early books were limited largely to Bible and Social Studies. Now every book has a theme which embraces and interprets many aspects of knowledge and experience. Thus Citizenship, International Affairs, Literature and the Arts, Christianity and World Religions, Science, Education and Social Problems in varying aspects are among the contents of any Handbook of the last twenty years. It can be said that too much is offered, and that every Handbook is 'the mixture as before'. There is substance in such an objection, but it is partly overcome by an attempt to relate the studies to a theme, expressed in the title, which whilst not always maintained gives to the book the semblance, if not the reality, of unity.

Study Handbooks are written to serve primarily Adult School leaders and members who represent a cross-section of the population. An ideal adult school would contain men and women of all political parties or none, various religious denominations or none, the well-educated and the not so well-educated, the professional and the artisan. In fact women predominate and middle age is conspicuous

* The forty-third Study Handbook published by the National Adult School Union, 35 Queen Anne St., London, W.1. 4s. 6d. and 3s. 6d. (limp).

as in so many WEA and Extra-Mural University classes. During the last forty years, however, there have been many who have owed their interest and indeed their love of literature and the arts, their understanding of science and their widened horizon of general knowledge to Adult School Handbooks. That these serve a wider public is well known. Tutors, clergymen, ministers and social workers find them useful. There is a story of an enthusiastic adult school man who one day met a Bishop, and said to him: 'My Lord, I have a little book I should like to show you,' and therewith produced the Handbook. 'Ah!' said the Bishop, producing one out of his own pocket, 'I always carry it myself!'

To the well educated in any walk of life Adult School Handbooks would provide the means of private study, and could conceivably enlarge the three dimensional aspects of experience—namely, the aesthetic, the intellectual and the spiritual. But what of those on the ground level who make up a large proportion of the membership of adult schools, and a still larger part of the community as a whole? Clearly these Study Handbooks would not make an immediate appeal, and in many cases no appeal at all. They are not 'housewives' choice', but that is no cause for lament. They are, however, the choice of many housewives especially those who have become used to them over the years. Only by accident are they topical, in the sense that they deal with some urgent and immediate international or domestic issue, and as every tutor in adult education knows the topical can be the way into the larger aspects of any problem. They are meant to appeal to the thoughtful and the studious to whom they can become a good companion. They will never break through the barrier of apathy and indifference which is so often the ground of ignorance, but who or what can?

The contribution of Adult School Handbooks to the sum of adult education over the last generation must, however, be considered at a deeper level. Education is like politics in that both are shaped by either faith or scepticism. The Adult School Movement was nurtured in the nineteenth century evangelical and liberal climate of thought. It was in a sense part of the nonconformist conscience but without the theological roots of religious dissent. We are all social democrats now, which means that liberalism has become the spirit of politics. In religion, however, the liberal movement, with its optimism and progressive outlook, has given place to a sterner view of both God and man, and takes account of the power of evil and the possibility of

decline and fall in our western civilization. Puritanism and its child, the evangelical movement, are inadequate for our time, and are fast fading out. What, if anything, will take their place? Education like politics is shaped by a faith. What kind of a faith it is will make all the difference to the education.

Between the wars there was the persuasive scepticism of the intellectual and the cynic who helped to disintegrate spiritual values and thus let loose demoniac forces. Against this *trahism des cleres* education without faith had no real effective defences. Hence the enhanced appeal of humanism and the arts, both of which reflected the malaise of the inter-war years.

The Adult School Movement was conscious of the moral and hence the political crisis of the thirties, and through its Study Handbooks attempted to face the realities of the waste land. Against the scepticism of the time it upheld the concepts and values of religion, and in that sense maintained and developed its contribution to the education of faith.

With the revival of dogma in religion and politics such a movement as the National Adult School Union finds itself facing an even sterner task. Its nature and spirit are alien to dogma, but can it answer dogma with no dogma? In the early years of the present century it was part of the upsurge of political radicalism whose reforming zeal has reached its fulfilment in the welfare state. It was then part of the politics of faith. If, as seems to be the case, we are entering upon a period of political and social consolidation in Britain, when the spirit of reform will be but a breeze of morning on the waters of politics, then it may be that political education will need to be nurtured by problems such as those of race and colour, and the upsurge of native peoples in Asia and Africa. This may not be the field of dogma, but it will be a challenge to conviction. Both at home and abroad fundamental issues will not grow less. If we are to consolidate the gains of the social and political revolution of our time we shall need the moral sense and judgment which can act as a conscience against the insidious forces of disintegration. It is not the business of education to pre-judge any issue, but if the truth of communism is to be sifted from its error, this can be done not by analysis and objective study alone, but by judgment based on conviction. The education of faith, i.e., education inspired by religious and humane values and beliefs, will become, not less but more necessary in the future. If the Adult School Movement lives up to its tradition and accepts its *raison d'être* it can

make, through its Handbooks, a contribution to a positive approach to the fundamental and controversial issues of our time.

Beyond the realm of religion and politics lie the literature, the arts and the sciences which form the liberal studies of adult education, and it is among these that recent advances have been made. Adult School Handbooks have met and encouraged this spirit of the age. If the reading public has also been inclined to biographies, this too, despite some mild objections, has not been ignored. All this is good, but great demands are made on the ordinary adult school member. The Handbook has become a compendium, and whilst compendiums like encyclopedias are useful tools, they are no substitute for discipline of learning. The short cut leaves little but an impression. Education is an experience, and this means penetrating below the surface. What is needed in all liberal studies is to turn an impression into an experience. We may have to study less in order to know more. Thus whilst one admires the range and scope of Study Handbooks one is left with the query as to whether too much will not result in too little even when the much is limited by the title.

The title and theme of this year's book is 'The Cost of Living'. The title is topical, but ambiguous. The theme needs an explanation which is supplied in the introduction. 'The book is concerned with the cost of living at ground level. Our material resources, whether these be great or small, may enlarge or blunt sensitivity. Too little or too much may lead to an impoverishment of life. On the other hand, either may be a challenge to fullness of living.

'Over and beyond this aspect of its title the book is designed to show that the things in life which in our best moments we know to be the finest, demand their price in terms of cost of one kind or another. To be fully alive is to be disciplined in heart and mind. To think and feel, to study and meditate, to be a good craftsman or a good friend, and to achieve these graces to the best of our capacity, we must cultivate humility, patience and effort. In so far as we have ever succeeded in these respects, to however limited a degree, we shall have known the result to have justified the struggle. We have grown as persons in our intellectual, emotional and moral lives.'

The plan of the book divides into sixteen sections which can, however, be reduced to seven themes. Summarised they are:

1. The Economics of Standards of Living, and War on Want.
2. Educational Opportunities.
3. Delight in Nature and the Arts.

4. Worship, and Living at the Christian Level.
5. A Study of Israel—Ancient and Modern.
6. Personal Relationships.
7. Ends and Means—Freedom, Security and Peace.

There are four biographies on: Elizabeth Garrett Anderson, Ernest Bevin, King George VI. and Jim Christy Smuts.

There is also, to include the significance of science, a study of 'The Scientific Attitude' by C. H. Waddington, not the best of choices for the purpose. Its introduction contains the following legend: 'Science . . . has already become the dominant inspiration of human culture, so that modern poetry, painting and architecture derive their most constructive ideas from scientific thought. It is the *only activity* (my italics) which is today vital and vigorous enough to lead man forward along the path evolution has marked out for him.' The arrogance of that assumption is its own refutation.

The book contains too little and too much. Clearly the economic sections can only be meant as an introduction to what is implied in the 'Cost of Living' and 'War on Want'. If they lead to further study so much the better, but they would gain by the inclusion of some forms of visual aid. Again to suggest that nearly the whole of Wordsworth's 'Prelude' should be considered if only in extracts for his view of Nature is to ask for the impossible—an impression but not an experience. The biographical studies should have several 'sittings' if anything like justice is to be done to an appreciation of what these personalities contributed and meant to their times. The book, therefore, would gain if the several sections were lengthened, and the number of themes, reduced.

Like all such books its merits are unevenly distributed. The compilers are not experts in the accepted sense of the word, though some are experienced teachers in their own fields. Some excellent material is to be found especially in the sections dealing with Delight in the Arts. There is room for expansion here, and it is to be hoped that subsequent Handbooks will contain much more on this line. The treatment of Israel both ancient and modern is straightforward and competent, but why put 'Modern Israel' before 'A Stiff-Necked People'? The section on 'Personal Relations' (should it not be 'Personal Relationships'?) needs filling out with more examples from life and literature. There is too much generalisation, advice and admonition mixed with a deal of good sense. But there is a need to hold the mirror closer to life. In the study dealing with 'Sources of Power'

there is no reference to atomic energy, and only a line in a later study. This is a serious omission. In the section on 'Ends and Means', which cries out for fuller treatment, there is no reference to the impact of modern Dictatorships on our world, and especially at the present time of Russian Communism. These have, it is true, been dealt with in previous books, but their relevance in the present volume is so obvious that their omission is a defect especially when we remember what they have cost the world in blood and tears.

The compilers of this Handbook emphasise that life is a qualitative experience which bears the marks of its spiritual warfare. We pay, or someone pays, the price for all that we have and are. Achievement, attainment, conquest and success take their toll in terms of failure and defeat, disillusionment and despair, destruction and death. This is the nature of existence and the stuff of which life is made. And we are part of the process, the process in which 'the whole creation groaneth and travaileth in pain together until now.' Our human nature finds its fulfilment both in the ends and the means, both in the attainment and in the effort, for in the end is the means, and in the reward the price we pay or are forced to pay. Life makes its demands and exacts its price even its penalty. 'It is not', as one of the compilers puts it, 'available on reduced terms.' But it is our life, and it is worth the living because of the values which can be won.

The National Adult School Union is to be congratulated on once again putting out a Study Handbook on such a significant theme. It is a tract, but much more than a tract, for the times.

THE FUND FOR ADULT EDUCATION

The name of Ford has long been one to conjure with in the engineering world, but in recent years it has become a magic word in the educational field as well. Since the American Ford Foundation established the FUND FOR ADULT EDUCATION in 1951, tales of its fabulous and—as is commonly but erroneously believed—easily tapped riches, its generosity and its achievements have travelled across the ocean and have, in transit, all too often become greatly garbled.

The NIAE is the beneficiary of a grant made by the Fund for Adult Education through the Adult Education Association of the U.S.A., for the development of closer liaison and mutual understanding between adult educators in Great Britain and the U.S.A. It seems to us that one small service we can render under this heading is to reproduce the following verbatim excerpts from THE CHALLENGE OF LIFETIME LEARNING, an illustrated report recently published by the Fund for Adult Education. We believe that it gives a useful picture of present trends in adult education in the U.S.A.

THE STORY OF THE FUND

The Fund for Adult Education was created by The Ford Foundation in April 1951, as an independent organisation, to advance and foster adult education. The Fund was assigned as its special responsibility the improvement of methods and opportunities in that part of the educational process which begins when formal schooling is finished.

During the past two years the Board of Directors of The Fund for Adult Education has contributed approximately 17 million dollars to advance adult education in general and, more particularly, to support programs of liberal adult education. From the field of liberal adult education the following subject areas were selected by the Fund for special attention: political affairs, international affairs, economic affairs and the humanities.

The program of the Fund may be classified according to four categories of activity: Fact-Finding and Research, Discussion Programs and Materials, Leadership and Co-ordination.

First, the Fund has enabled organisations desirous of obtaining the facts about adult education programs in their particular spheres to conduct surveys, which, in turn have helped these groups to appraise their own operations and to take a critical view of their function in the adult education movement.

Second, the Fund has assisted organisations with the desire and capacity for improving programming for educational radio. In conjunction with other foundations it has worked with educational and citizen interests in first steps toward the development of educational television as an important community asset with seemingly limitless potentialities.

Support has also been given to organisations that have discussion programs to extend their activities over a wider area mainly through increasing the number of trained discussion leaders for these programs. In a few cases it has created new agencies for the production of discussion materials. Although the Fund is the first to admit the existence of many effective ways by which adults gain wisdom, it selected the medium of discussion and the small discussion group for emphasis in its program.

Third, through the Internship-Scholarship-Fellowship Program of the Fund, it is hoped to improve leadership for many facets of adult education, both professional and non-professional, from all corners of the nation, as well as from a variety of occupational, economic and educational groups.

Finally, since the success of adult education in a free society in large measure depends on the diffusion of decision-making, the movement should be generated in the local community. This process can be hastened by the affiliation of local representatives with national organisations which are in a position to share the experiences of their members with citizens in all communities. Therefore, the Fund has included in its program support to co-ordinating organisations and functions at both the local and national levels.

The history of adult education is a long one. It has appeared under various names since the beginning of recorded man. Since the industrial revolution and the accompanying increase of leisure time, adult education has advanced more rapidly. In the United States myriads of organisations have for many years conducted educational programs for adults, but these have been more or less unco-ordinated. As a concerted movement in this country, adult education has been operative for only about a quarter of a century. The Carnegie

Corporation gave it its first impetus in 1926.* In the Spring of 1951, coincidentally with the establishment of the Fund, the Adult Education Association of the U.S.A. was founded and is now in a position to provide for the co-ordination of activities in this growing field.

The resources of the Fund, compared with the total amount which should be expended on adult education of various types in this country, are small. Nevertheless, its Directors are encouraged by the results achieved by the recipients of grants which the Fund has invested to date.

This is the two-year story of these activities.

WHAT WERE THE FACTS?

It was recognised that during the past several years great strides in adult education had been made in rural areas, in business organisations and among industrial workers. Considerable growth had occurred in adult courses offered by university extension colleges and public schools—the National Educational Association estimated that in 1951 a total of nearly 5 million people were enrolled in public school adult education alone. Some libraries had initiated programs of education for adults in their communities, and youth organisations had been active. But there was no organised body of data giving a view of the entire situation.

It was soon discovered that nearly all prominent national organisations involved in adult education also felt keenly the need of knowing what was being done in their respective fields but lacked the funds necessary to get the facts. Therefore, the Fund very early gave financial assistance to such organisations as the *Association of Land-Grant Colleges and Universities*, the *National University Extension Association*, the *American Management Association*, the *National Education Association* and others, to survey the adult education programs in their respective areas of interest. During the past two years eleven organisations have been at work on these surveys. Questionnaires were prepared by them, then co-ordinated by means of a conference called by the Fund. As an illustration of the type of information sought, the *American Library Association* asked public

* The first national organisation for the advancement of adult education, the American Association for Adult Education, was set up that year with the financial support of the Carnegie Corporation, and served as the instrument through which many significant pioneer projects were initiated. A second national organisation in adult education, the Adult Education Department of the National Education Association, came into existence at a later date. Both of these associations were dissolved in 1951.

libraries: 'Describe your programs and activities during the past year, such as informal book clubs, world affairs forums, Great Books discussion groups, film or record series, American Heritage groups, discussion groups on economic problems, etc.'

The organisations conducting the surveys enlisted the aid not only of paid staff but, even more important, hundreds of volunteer workers who spent thousands of hours interviewing key people throughout the nation. Thus persons who were actually involved in the programs were encouraged to appraise their own activities, to look at them in context and in relation to the adult education movement as a whole, and to take stock of themselves. In other words, the survey process itself was educational. The following data as of January 15th, 1953, will indicate the total numbers of people who participated in the survey program and who thus received a dividend of educational experience:

Paid staff	...	...	...	113
Advisory committees			...	267 (persons)
Volunteer field workers			...	1,377
Persons answering questionnaires				17,481
Interviewed	...	...	...	3,946
Consulted for answers			...	6,821

A number of the associations contributed substantial funds and staff of their own to make the project more extensive or intensive.

The data amassed by the surveys places all organisations interested in adult education in a much better position to formulate their short-term and long-range programs. The findings of each of the studies and recommendations for future activities will be published in individual reports, and all of them will be summarised in a two-volume work on adult education now in preparation. The first volume of this study will present an account of adult education from an historical approach; the second will deal with trends in adult education since World War II, based on an interpretation of the various survey results. With the publication of these books, the initial stock-taking phase of the Fund's program—essential to orderly progress—will be completed.

There will, of course, be a continuing need to assess programs and developments in all of the spheres of activity covered by the surveys, and especially to evaluate those programs to which the Fund has given or proposes to give support. Evaluation is a function vital to the successful program of any foundation; therefore, steps have been taken

by the Fund to meet this responsibility on a systematic basis.

Preliminary findings of the surveys have revealed four great needs in adult education: (1) quality radio and television programs adaptable for discussion; (2) program materials for organised study-discussion groups; (3) qualified professional and lay leaders; and (4) national and local agencies for co-ordinating adult education activities.

There follow detailed descriptions of radio and television programmes sponsored by the Fund and put out over the networks used by members of the National Association of Educational Broadcasters, and also details of the assistance offered by the Fund for the construction of educational television stations.

Although this is a very important aspect of the Fund's work, the section is too long to reproduce in the absence of any comparable situation in this country.

DISCUSSION GROUP MEETINGS

While recognising the impact of the mass media, the Fund for Adult Education believes that the most satisfactory means for the liberal education of adults is individual study combined with the small discussion group. In a discussion group every person can participate. Each person is both student and teacher. In such a climate each person may learn to think for and express himself, and because no authoritarian methods are applied, a good discussion group represents democracy at work. But good discussion also requires an inquiring mind and individual preparation through systematic study.

In a democratic free society the mind should be free to ask whatever questions it chooses. For the totalitarian, the dictator, the tyrant, a questioning free mind is exceedingly dangerous, for it is essential, if he is to preserve his position, that the bases and the processes of the society should not be questioned and that men should use their minds solely for the purpose of finding means to achieve those ends which are compatible with totalitarianism.

It is hoped that people may be aided in appreciating the role of free discussion in a free society by three films which have been developed, through a grant from the Fund, on the subject of discussion. No such films had heretofore been available. Each of them is twenty minutes in length. The titles are: *Room for Discussion*, *How to Organise a Discussion Group* and *How to Conduct a Discussion*.

GRANTEE PROGRAMS

Good discussion depends on content as well as method. Intelligent citizenship requires a working knowledge of political principles and institutions, of our national history, of economic affairs, of international affairs, and acquaintance with the humanities. During the past two years, the Fund has been seeking those organisations which have produced study-discussion programs in these areas of interest.

Certain long-established organisations have expanded their activities with support from the Fund to carry educational programs to adults previously without adequate opportunity to participate in discussion of important issues. *The American Library Association*, for example, is encouraging the local library to become a dynamic force for adult education in its community through *The American Heritage* program. This is a series of adult discussion meetings based on a consideration of documents that have helped shape the present pattern of American political, economic and social life. Relatively new organisations, too, are extending their educational programs to new areas and new locations. *The Great Books Foundation*, which has been in existence for six years, now has reading-discussion groups in 46 states and nearly 600 communities, with approximately 27,000 people participating. During the period of the grant to this organisation, that is, for the past two years, the Foundation has trained over 3,000 new discussion leaders. *The American Foundation for Political Education*, with Fund aid, has introduced discussion groups in world politics and American foreign policy in 13 new states and about 50 cities in two years, and is planning to operate in 100 communities by the middle of 1954. By means of a Fund grant plus local money, *the Joint Council on Economic Education*, under the auspices of the *Committee for Economic Development*, has extended its summer program of workshops to a number of new localities, thus making it possible for a larger number of participants to attend. All these organisations have been strengthened by their expansion, by the self-appraisal that has been a necessary accompaniment, and, perhaps most of all, by the general improvement in morale of the field as a whole.

New organisations have been created with Fund assistance to provide a function not appropriately met by existing groups. *The Inter-University Labor Education Committee*, as a case in point, came into being for the purpose of devising materials and methods for assisting labor unions in the study of international affairs and economic problems and in developing on the part of members a

greater sense of responsibility in community participation. *The Center for the Study of Liberal Education for Adults* was established under the auspices of *the Association of University Evening Colleges*. Its objective is to assist these colleges to experiment with new programs of liberal education which will rely on the discussion method.

EXPERIMENTAL DISCUSSION PROGRAM

The Fund has itself experimented with special types of discussion programs. Here the goal is to develop and test a combination of study materials—essays, films, discussion leaders' guides, recordings, bibliographies—which will make it possible for a group without trained leadership to conduct a series of successful discussion programs. Two series of programs, one dealing with international affairs and the other concerning great men and great issues of our American heritage, have been completed. They were tried out with experimental groups (3,400 people organised into 122 discussion groups in 76 communities in 27 states). They were then revised and are now being distributed at a nominal cost to groups throughout the country by the *Film Council of America*, Evanston, Illinois. The testing showed that such a combination of materials could perhaps hurdle one of the chief obstacles to the extension of group discussion—the scarcity of trained leaders.

A number of other series of programs are in process of development, using the same basic device and combination of materials. Some make use of recordings, while others employ films, or filmstrips, in addition to the printed word. *The Ways of Mankind* radio series produced by the *National Association of Educational Broadcasters* has recently been employed in an experiment in San Bernardino, California (one of the Fund's Test Cities in the project described later) to determine what can be done to stimulate group discussion through the combined use of radio, newspapers and a public demonstration meeting. Preliminary results indicate that nearly 100 groups have been meeting regularly, listening to the weekly broadcast of the series and following it with discussion. The participants have pronounced this experiment a success and have requested more programs of the same type.

A series of programs in parent education is being devised at *The University of Chicago* and, if proved successful, will, like the others, be distributed by a national organisation. The purpose of this series is to help parents create for children a home environment conducive

to the development of free minds and ultimately of mature and responsible citizens, able to improve their free society. A grant to the *Brookings Institution* will result in a book of discussion materials in economic education from the national income approach. Another program in economics, dealing with inflation and taxation, is being developed experimentally by the staff of the Fund.

In order that staff members of the Fund may be thoroughly familiar with all discussion programs it has financed, The Fund for Adult Education operates two especially equipped discussion rooms in Pasadena, California. Groups ranging from young adults to senior citizens have been invited to participate and assist the Fund to evaluate all programs in which the Fund has invested money. Even more important is the way in which these facilities are used in the development of new programs before they are made available to citizens in other parts of the country. All programs thus far have appeared to be suitable for all adults, irrespective of sex or age. Nearly all those who have participated in these programs have asked for more.

INVESTMENT IN LEADERSHIP

The need for trained leadership in all aspects of liberal adult education is crucial. Leaders are needed in every community; to give them adequate training without too much delay presents a critical problem. There is no reservoir of trained persons in adult education to compare with the staff of trained teachers in formal education, as inadequate as is this supply.

The number of people skilled in organising discussion meetings and conducting them effectively is most often the limiting factor in discussion program expansion. In selecting organisations with discussion programs as recipients of grants, the Fund held as an important criterion of selection the extent to which the process of expansion of the discussion program involved the training of new leaders. Approaching the problem more specifically, however, the Fund determined to seek the advice of persons qualified to make recommendations for a scholarship program for leaders in general adult education. A Development Committee for an Internship-Scholarship-Fellowship Program was appointed in April 1952 to conduct a thorough investigation. The committee was assigned three tasks: (1) to plan and submit recommendations for a permanent program of training grants in adult education; (2) to make a small

number of experimental grants during 1952 which would provide the committee with information and experience useful in formulating its recommendations; (3) to determine what studies were necessary to build a sound program of training grants.

During the year 1952 the Development Committee awarded 49 experimental internships. In January 1953 the committee submitted its recommendations to the Board of the Fund. A permanent National Committee was then appointed including a core of educators in adult education together with lay persons experienced in related fields. It has launched a program based in general upon the recommendations of the Development Committee. Three types of awards will be given: (1) study awards for agency or field work, with or without academic study, representing six-tenths of the total funds available; (2) scholarships for advanced academic study, part-time or less than an academic year, representing one-tenth of total funds; (3) fellowships for advanced academic study, full-time for an academic year or more, representing three-tenths of total funds. Study awards will begin in the Fall of 1953, and fellowships and scholarships in January and February of 1954.

The committee will emphasise an experimental approach and will break with the traditional wherever it is found to retard the diversity and the voluntary spirit which represent the lifeblood of adult education in a free society. There will be a systematic program of evaluation.

The Fund will begin shortly a similar program of study awards, scholarships and fellowships in the field of mass media. Its purpose will be to increase the number of gifted, well-prepared persons in the field of mass-media; improve the quality of training; promote co-operation among the several media; establish effective bonds between the mass media and other adult education activities; and, finally, to continue the self-improvement of the several media and the field as a whole.

NATIONAL AND COMMUNITY CO-ORDINATION

Even though excellent programs and materials may be produced and a substantial number of leaders trained, adult education cannot progress throughout the nation as rapidly as is essential without co-ordinated effort both nationally and locally. Programs and leaders must be available where needed, and people must be assisted, community by community, to develop programs of their own.

NATIONAL ORGANISATIONS

American adult education activities, having been organised voluntarily, have reflected the complexity of American life. It is this natural—and desirable—diversification which has made the adult education picture in the United States appear to be formless and without a pattern. There is unquestioned need for these diffuse activities to be held together by a sound, well-financed cohesive national association. When the Adult Education Association of the U.S.A. was created in 1951, it was in answer to a ground swell of requests for a unifying force in the field which would not, at the same time, destroy the rich diversity and the voluntary spirit.

From the outset, the focus of the Adult Education Association has been on the ultimate purpose of adult education, that is, the development of mature individuals. Its operating objective has been to help those individuals and organisations engaged in adult education on the local, state and national levels to improve their services, to exchange experiences, to plan together and work out common goals. Its methods have been those of stimulation and facilitation. In the Spring of 1953 the membership included over 4,000 professional and semi-professional adult educators.

In the Summer of 1951 the Fund made its first grant to the new association to aid in the creation of a national magazine, later entitled *Adult Leadership*, designed to help both professional and lay leaders, more particularly the latter in adult education. A second-year grant for this magazine was made in 1952. Other grants have been made by the Fund to the *Adult Education Association* for the establishment of a *Council of National Organisations*, for regional conferences to further co-ordination on a regional basis, and for promotional work in connection with the magazine.

In these two brief years of existence the Adult Education Association has shown an increasingly impressive vigor and purposefulness. The field has moved steadily forward during this period, gaining momentum from the collaboration and complementary efforts of many diverse organisations. A new, quickened air of co-ordinated purpose, a new sense of direction in a hitherto dispersed and often aimless quest to satisfy the adult need for continuing education, has been felt.

Among other organisations which have received Fund aid because they were deemed able to perform important functions in the co-ordination of adult education are the *Film Council of America*

and the *Foreign Policy Association*. With the growing use of films in adult education discussion programs in the community, which will increase even more with the advent of educational television, there is a real need for a national organisation such as the Film Council, which can assist in the informed utilisation of films by all community organisations.

In the field of international understanding, the *Foreign Policy Association*, in the Fund's view, presented a promising opportunity for co-ordinating community activities in world affairs programs. The people of this country should be helped to make their voices heard in the formulation of foreign policy. After conferences with representatives of councils on world affairs in various cities, the Fund became convinced of the need for the establishment of many more community councils throughout the United States. A grant was given for setting up regional offices of the *Foreign Policy Association* as a means of encouraging the creation of such councils and assisting them in the development of sound programs. Four regional offices have thus far been established, and two more are expected to be in operation by 1954.

THE COMMUNITY

In the final analysis it is recognised that adult education must come to a focus in the community. Until adult education councils are established in thousands of communities throughout the nation, the adult education movement will have an insubstantial base and can hope for only slow progress. To enlist the sustained participation of adults, educational programs must originate in the grass roots, aided by national organisations which act as exchange agencies for ideas, materials and training of leaders. Therefore, the Fund has financed the *Test Cities* experiment, the purpose of which is to ascertain the best ways to co-ordinate and stimulate adult education activities community by community. Ten cities are so far participating.

During the early Summer of 1953 a *Community Leadership Institute* was held for two weeks at Bigwin Inn, Lake of Bays, Ontario, Canada. Over 100 community leaders from the *Test Cities* gathered there with the co-ordinators, representatives of organisations offering discussion programs in international, political and economic affairs and the humanities, and also devoted study to ways of improving educational facilities in their communities. There was general agreement that this uninterrupted concentrated experience in

a residential setting enabled them to gain new insights for furthering the cause of liberal adult education.

It is the hope of the Fund that in the Test Cities there will be developed patterns of liberal adult education which can be used with appropriate modification by other communities throughout the nation. But 'while adult education utilises the community as the base for its program, its effectiveness in turn will help to determine the nature of future community evolution.' In a community the most important resource to develop is the human resource. A community can be judged by the kind of men it produces. If they are good, wise, mature and responsible, then the community has succeeded. While study, thought and discussion which do not ultimately guide action intelligently are incomplete, action which does not flow from and lead to reflection is perhaps even more gravely incomplete. In the Fund's view, any community education project should first address itself to the question: What study and discussion programs, with what content, and utilising what methods, can be made available to the greatest number of citizens?

The second step in a community education project from the Fund's viewpoint is to discover ways and means to make local institutions more democratic. Paul Durrie, president of the Adult Education Association for the year 1952-53, has written: 'Adult education must help make this a more effective democracy, must contribute to the maintenance and strengthening of our way of life . . . A good community adult education program must involve many agencies and institutions and the use of many media. No one can function with a maximum of effectiveness alone.' A democracy cannot succeed unless we adhere strictly to the principles of decentralisation and the diffusion of decision-making. Therefore, in each community it is essential that as many citizens as possible are prepared by means of liberal education to participate more intelligently in its decision-making processes and so make the community a better place in which to live and learn. Our goal, community by community, must be not only equality of opportunity, but certainty of opportunity for the full growth of every citizen.

NEWS FROM THE FIELD

UNESCO INSTITUTE FOR EDUCATION, HAMBURG

Readers of 'ADULT EDUCATION' have already been given a glimpse of the work of the Unesco Institute, for Education at Hamburg in the excellent article written by Leslie Stephens in the summer issue, 1953, about the Institute's first international conference on Adult Education. Indeed, Professor Walther Merck, the Director of the Institute, was introduced to readers in the same issue by Mr Sal., writing on an Anglo-German conference held in England. This note will therefore be confined to certain functional and material problems which the Institute has encountered during its eighteen months' active existence.

There are three Unesco Institutes in Germany, the others being at Cologne and Gauting, near Munich, for Social Sciences and Youth respectively. Each foundation is highly independent of Unesco's headquarters at Paris, to the extent that each is self-governing (the Director-General of Unesco has one representative on a Board of 14 members), has not so far drawn funds from the regular budget of Unesco, and is not responsible to national Governments either through National Commissions or directly. Each Institute prizes this independence greatly, and members of the Assembly and Secretariat of Unesco recognise that Unesco has sponsored a valuable instrument in the creation of this pattern of an independent foundation. But one of the original hopes, that the three Institutes should fully integrate their work, has not been realised. Co-operation and collaboration are certainly possible, but integration is not possible with three Institutes, each a separate foundation, each with a differing Governing Board, each at a distance from the other, each striving first to discover its mode of work and to develop its own spirit. The argument has been put forward with some force that if the three Institutes are to be fully integrated, then why not one Institute? It cannot be refuted. The Institute for Education has based its first phase of work on three international conferences (we have abandoned the use of the word 'seminar' to describe what is done), the themes chosen by the Governing Board being:

- Adult Education for Social and Political Responsibility* (September, 1952)
- Factors in early childhood influencing the development of the personality able to live creatively in a community* (January, 1953)
- The Education and Training of Teachers for Primary Schools* (January, 1954).

The pattern is evident—post-school, pre-school and school-age education, treated from one special point of view. These conferences have been deliberately limited in size, 25—35 participants, and geographically widely distributed. Germany has always been represented by twice as many participants as any one other country. The method has been by group-work, with plenary sessions and a minimum of lectures; the working time,

Monday morning to Saturday noon. The Institute invites each participant personally, not as a representative of his Government or anything smaller than his country. All expenses are paid by the Institute. Our experience with these three conferences, which judged by the participants' verbal and written comments have been "successful", has led us to consider seriously what has been their real value; the answer to that question must justify the existence of the Institute, and the confidence of those who support it financially.

Looking back on the three conferences, seeking an answer to this fundamental question, one is at once struck by the difficulty of producing anything tangible of real value. After the first conference on adult education it was decided to publish a printed report. Perhaps only those who have experienced the difficulties of producing a report of a conference which has been held in three languages, which has been uneven in its group work, and which has after a week in Hamburg dispersed to all parts of Europe and even further afield, can appreciate the difficulties of assembling the material, checking it, editing it, and subsequently arranging its distribution over the world. Is it worth while? Readers of ADULT EDUCATION may judge for themselves, as this Report has at long last appeared.* The conference on adult education was followed up by two regional meetings: the first, between German and Scandinavian adult educationists, the second between German and English University representatives of adult education. A report (not printed) followed each. Have these meetings a real value? Is it sound to plan a third regional meeting between Germans and Latin countries?

Each full international conference has cost between £1,500 and £2,000, excluding the cost of a printed report. That is approximately £50 a head, for a week. What has education, in one field or another, gained from this? We are a small staff (five 'professional' workers) and we meet rather frequently. We have come to believe that the real value of the Institute's work lies in the opportunities it can provide for personal contacts between educationists of different countries (mainly in Europe), contacts which are not superficial but which in Sir Walter Moberley's phrase are 'encounters of the mind'. The Institute is a place where educationists can enjoy *conversation* in a pleasant environment, free to exercise their minds on basic educational problems, free from the restrictions of representing any opinions but their own, and free from the necessity of reporting back about their discussions and experiences.

We believe that there is no other institution, in Europe at any rate, which can provide this international conversation ground exclusively for educationists. Perhaps the Institute can be seen as a sort of clearing house for educational *ideas*. The fact that the Institute's function may be intangible,

* 'Adult Education towards Social and Political Responsibility.' Edited by F. W. Jessup. Unesco Institute for Education, Hamburg, 1953.

that it is not a research institution or a teaching institution, producing 'results', prevents the kind of direct approach for funds for its continuance which can be made by other institutions with a tangible output. Funds which were subscribed in 1951 by a handful of the Member States of Unesco will be exhausted by the end of this year. It is extremely likely that the German Federal Republic will renew its substantial grant for 1955, and there is some prospect that Unesco will vote a subvention from its regular budget at the General Conference next winter. These sources are not yet certain, and they will cover, if they materialise, but two-thirds of the Institute's budget if it is to continue at its present level of work. It is reasonable to say that all who know the Institute at first hand would be shocked if its work were to lapse because of lack of funds, and that they feel that the work which has been begun should be continued and enabled to develop in strength and quality.

C. U. E. GILLET

SOUTH EASTERN DISTRICT WEA WINTER SCHOOL

The sixth Winter School of the South Eastern District of the Workers' Educational Association was held at Kingsgate College, Broadstairs, during the first week of January. Although this school has been held annually since 1948 (with but one break) it is still very much an experiment; for more has yet to be learned about methods of recruitment, and programme planning for courses of this kind.

The original intention of the organisers was to cater for people working on the land and living in rural communities; to provide a course that would deal with their special interests but which at the same time would not present or encourage a narrow, sectional or parochial viewpoint. The programme of studies has always included seminars in agricultural economics, agricultural science, housing, education, and local government, but designed in such a way as to allow for their consideration within the larger national setting.

The School follows the traditional summer school pattern but it was felt that people engaged in agriculture were rarely able to find time in the summer to attend residential courses and that they might therefore welcome the opportunities afforded by a winter school. The average enrolment over the six years has been twenty-five students. This is disappointing. Recruitment has been hindered by the cost, for very few scholarships have been available, and, among some sections, a distrust of what they describe as 'theoretical' education, or 'book learning'. On the other hand those students who have attended have no doubt benefited greatly from the School, and what is perhaps more important have been able to contribute much to its work, so that its value as an educational enterprise has never been in doubt. The holiday spirit is not so much in evidence as it sometimes tends to be at summer schools. Furthermore the students have always been a repre-

sentative cross section of the rural population, and have included, farmers and their wives, farm workers, teachers, members of women's institutes, trade unions, and young farmers' clubs.

At the 1954 school there were seminars in a wide but not unconnected range of subjects, Agriculture Today, Britain's Trade, The Family Today, Psychology and Education, and Culture and Society, with general lectures relating to these. The last meeting of the school consisted of a symposium to which students from each of the seminars contributed talks on selected topics; topics that had come up for discussion in their seminars, and which were considered specially significant. This proved a valuable way of rounding off the work of the school, and had an added advantage in that it demanded written work, and the active participation of the students.

Films illustrating agricultural problems and a visit to a farm were also included in the programme.

The size of the school made for compactness and cohesion; at the same time there was within it that diversity of interest which called for the arrangement of group study.

E. F. BELLCHAMBERS

LITTLE BENSLOW HILLS—HEADQUARTERS OF THE RURAL MUSIC SCHOOLS ASSOCIATION

Musicians are commonly supposed to live in a world at least three inches off the ground, able to get excited about the various interpretations of dotted quavers in an eighteenth century string quartet, but quite unable to deal with mundane practicalities. But at Little Benslow Hills, a rejuvenated Victorian House in Hertfordshire, where the Rural Music Schools Association now have their headquarters and a centre to be used by amateur and professional musicians for musical get togethers or individual rest and study, not only the music stands but also the inhabitants—while being adjustable—stand firmly on their feet.

The visitor is welcomed into a cheerfully papered hall with a blazing log fire, overlooked by a stained glass window above the stairs and assailed from all sides by strains of perhaps a little shaky Haydn and Brahms (as last Saturday morning when there was an ensemble week-end in residence), perhaps just the busy tapping of a typewriter in the office and the polished grandeur of a full scale orchestra being listened to on the 'very special' gramophone that has recently been installed in the Music Room.

This room also houses the already substantial and gradually growing library of music and books on every aspect of music and the training of musicians. But these are modestly ranged around the walls, as befits a place where—by tradition—people *make* music in preference to talking or reading or even too much listening to it. Two grand pianos and a large number of the above-mentioned music stands and hard-seated stacking chairs bear witness to the true purpose of the Music Room.

Once a month on a Friday evening, some thirty people from the neighbourhood turn up at the house at 7 p.m. for an hour's singing under the direction of Miss Mary Ibberson, RMSA's founder-director and moving spirit. After a short break for coffee they then turn from performers into a grateful audience for a chamber music concert played by professionals and brought to their own neighbourhood through the RMSA.

Little Benslow Hills comprises a very large garden and field beyond. One field is let for grazing and the big vegetable garden is fully used, so that the Assistant Secretary can turn herself each Friday morning into a stall holder and people from round about are beginning to get their week-end vegetables and fruit regularly at market prices at Little Benslow Hills. Last year 430 lb. of tomatoes were sold to outside consumers—if they were as good as the sprouts, leeks and apples that one visitor brought away last week-end, it is not surprising that the vegetable garden and orchard (where people come and pick their own raspberries and gooseberries) has been turned into a useful source of income for the Centre.

Certainly those who come to stay in the comfortably and attractively furnished house either for a week-end or a longer stay—alone or in groups—are not asked to make more than a token contribution to the upkeep of the house and amenities. Charges vary from 5s. od. a night for RMSA members who bring their own sheets to 8s. 6d. for non-members who want their linen provided. This charge includes the use of a dunlopillo bed with a rug and a bed-side table lamp beside each bed (an unheard of luxury in most residential establishments in the educational world!) a well-equipped kitchen, comfortable common room with a view over the pleasant lawns, deck-chairs in the garden in summer and the central heating in winter. Meals are not usually provided, but bread, milk and, of course, fruit and vegetables can be ordered in advance.

Portions of the house are let to permanent tenants, some of whom will accommodate one or two people when the eight regularly available beds are taken up. It is therefore possible for parties of up to 10 to stay (provided they manage a tactful distribution of the sexes!).

Amateur musicians who would like to be kept informed of activities are asked to write to the Secretary, Rural Music Schools Association, Little Benslow Hills, giving details of their special interests. Choral singers, orchestral players, recorder groups, chamber music ensembles and even intelligent listeners are welcome! Quite apart from the benefit to be derived from the coaching of such well-known music pedagogues as Arthur Trew, Sybil Eaton and, of course, Mary Ibberson herself, there is a good deal of enjoyment for any music lover in living for a few days in the sort of company that will accept a third helping of sprouts with the words 'well, yes—just a semi-quaver, please'.

CONFERENCE OF THE ADULT EDUCATION ASSOCIATION
OF THE U.S.A.

How different from the NIAE is the AEA with its non-selective membership not only from higher education and local government but also from libraries, social service of many kinds, churches and so on and even including representatives of industry and the trade unions. If the AEA is for all who deal with adults in an educational way it is difficult to see a better way of conducting a conference than with few general sessions and a large number of 'workgroups' to give all a chance to participate.

750 members attended the recent Conference in New York. At the opening the AEA President, Paul Durrie, read a message from President Eisenhower saying that 'like you I believe that the education of the mature person is never completed'. Dr David Henry, Acting Vice-Chancellor of New York University in making the keynote speech on the theme 'Freedom is not enough' gave present-day illustrations of Jefferson's statement: 'If a nation expects to be ignorant and free in a state of civilisation, then it expects something which never was and never will be'. Freedom needed to be continuously refurnished and refreshed by adult education.

As many as 32 workgroups served to 'task-orient' the conference members (to use one of their popular phrases). These deal with the training and professional standards and the structure of the movement as well as with such typically American problems as living with other cultures and the climate which makes free enquiry and adult education possible. With so many groups it was perhaps unfortunate that none tackled the question of workers' education although Union officials were in groups on other questions and contributed well.

Members of my own group on residential schools and the others I was able to see showed great desire to learn from each other, very quickly relaxed and became friends, and were determined to produce something tangible from their 8 hours' discussion to embody in a resolution for the Resolutions Committee which acts as the heart and centre of the Conference and influences policy by reports to the AEA Executive Committee.

I wonder if others have noticed that in the U.S.A. a group does not seem to expect so much from its Chairman as in England and perhaps for this reason members of groups seem to feel impelled to do more themselves—although one would sometimes appreciate a clearer lead from the chair to break through the diversity of approach.

Alongside the formal and informal sessions ran the mechanics of a technique of evaluating the work of the Conference as it was done which caused a questionnaire to be thrust into members' hands twice daily for unsigned comments on progress and criticism of method. It was difficult for a non-American to see this as having value other than as a safety-valve but evaluation is a serious enough business here and I am told that doctorates have been gained in its study. All this contrasts strongly with the English-

man going to a conference to meet others who work in his own field and judging it by asking 'how tired are we?'

The attention of the conference was strongly drawn to international affairs (as indeed seems fairly common in adult classes in the U.S.A.). Not only did this colour some of the topics for workgroups but there was also a United Nations luncheon with a talk by the Director General of Technical Assistance and visits were arranged to the United Nations building. The other main festivity was a banquet with a speech by the incoming AEA President, Dr Paul Sheats.

Much easier to follow than the evaluation was a dramatic summary of the conference by Professor Howard McClusky, a past president, who stressed its value in forming an educative community from a widely diversified group. It was certainly a most busy and a most friendly body which found time for a host of tiny conferences in hotel rooms despite a programme which started daily at 8.30 a.m. This is the third annual conference of the AEA and there seems no doubt among all those one asks of the growing consciousness of its good work in uniting this loosely-defined profession throughout what is almost a continent.

FRANK OWEN

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CORRESPONDENCE

The following note has been sent to us by a friend who wishes to remain anonymous. The Editor vouches for our correspondent's qualifications and responsible experience.

'The notes of the Autumn issue rightly praised the BBC for its handling of the Coronation Broadcast and Television programmes. But coupled with these remarks reference was also made to the 'threat' of commercially-sponsored TV.

In the controversy of commercially-sponsored TV the one point on which all appear to be agreed is that the BBC should continue, as now, as a public service. It is difficult therefore to see how the establishment of commercial TV could in any way threaten the transmission by the BBC of similar programmes on future occasions.

But a further point is relevant to a wider consideration of the problems involved, namely that the BBC bore none of the costs of the Coronation itself. In short, for this programme the BBC had no production costs. It is the high cost of production of visual programmes which presents the real problem. There is no mystery about these costs. If the programme consists of people sitting talking in a studio then costs are small. But without change of scene such a programme rapidly becomes boring and in most cases would be equally effective on sound only. But as soon as action and change of scene are introduced, up go the costs and these same factors determine in a similar way production costs of both TV and film.

The financial budget therefore directly affects and limits both the content and treatment of a programme. Setting aside all arguments about monopoly, private enterprise and the rest it is not unreasonable therefore to ask whether commercial TV could extend the present range of programmes without substantially increasing the direct cost to the viewer. The question to be answered at the present time is whether this is likely to be achieved by the proposals of the recent government white paper.

Briefly, this proposes that a corporation should be set up by the government to control programmes and provide transmission facilities. The programmes will be produced by programme companies who will lease transmission facilities from the corporation.

The financial position is that in the initial period the corporation will receive capital advances from the Treasury; it will derive its revenue to meet its running costs and repay the capital advances plus interest from the fees charged to the programme companies for the use of the facilities provided. The programme companies will derive their revenue from advertisers.

One of the merits claimed for the present proposals is that there will be no direct sponsoring of programmes, advertising being restricted to

periods between the programmes. It has been suggested that the advertising period should be about five minutes per hour. The white paper compares this system with that of the cinemas, where advertisements are shown in the intervals. What it omits to mention is that the cinema derives its income from its patrons and only an extremely small proportion from advertisements, whereas commercial TV will have to rely entirely on revenue from this source.

It is interesting to see how the money paid by the advertiser to the production company will be spent and what priority is likely to be given to the cost of producing the programme. The first charge will be the overheads of the agencies securing the advertisements. The second will be the fees payable to the corporation to cover overhead expenses and repayment of Treasury loan. Then there will be the cost of producing the advertisement itself and the advertiser will have a direct interest in seeing that this advertisement is effective and well made. Only the remaining finance will be available for the production of the programme itself which will be approximately ten times the running time of the advertisement.

It does not seem in the present proposals that considerations of content and standard of programme were considered to be of primary importance. It is argued that the corporation will control the programme. It can however only do this by rules and regulations which could provide no real control of standards. In any case the corporation is financed entirely by the advertiser and he who pays the piper is in the long run likely to call the tune. It has also been argued that for 30 years the BBC has been trusted with control of programmes and that a similar corporation could be equally well trusted. This is an entirely false analogy as the BBC both produce and finance their programmes and the TV corporation will do neither.

For the TV corporation to have any effective control of programmes, which seems essential from the viewers' point of view, two conditions would appear to be required. Firstly that it should produce the programmes and therefore be directly responsible for them and secondly it should have some measure of financial independence. From the parallel of sponsored films this would appear to provide a framework from which one could reasonably expect an extended range of programmes of good standard. Whether such a proposal, which would have the effect of restricting the activities of the production companies and the advertising agencies, would ever be adopted is another matter!

REVIEWS

THE UNIVERSITY OF WALES—A HISTORICAL SKETCH, by *D. Emrys Evans*. (176 pp., 8s. 6d.)

This magnificently produced volume, quite uneconomically priced at 8s. 6d., has been written and published to mark the diamond jubilee of the University of Wales, which received its Charter on 30th November, 1893. Its author is the senior of the Principals of the four constituent colleges of the University and it is written in that clear lapidary style of which he is now the much-practised master. For 26 years he has been head of the University College of North Wales, Bangor; he has served three terms as Vice-Chancellor of the University, and today he holds a unique position in the educational and public life of the Principality in virtue of his scholarship, his felicitous gift of speech, and his statesmanship; nor have his services been confined to Wales—he has led University Delegations to other lands, and he has served on the recent Royal Commission on University Education in Dundee. Clearly no-one could be better qualified to write this 'Festschrift' than Sir Emrys Evans.

The work consists of 14 short chapters, two appendices, and an index. It contains 22 illustrations, 8 devoted to 'bricks and mortar', 13 to photographs of historical 'personalities', and a charming group taken on the occasion of the installation of HRH the Duke of Edinburgh as Chancellor of the University of Wales in 1948.

A work of this character must not be reviewed in the ordinary way, and the techniques for such an enterprise cannot be applied. It is a ceremonial volume, to be accepted with the dignity of a high academic occasion. It is described as a historical study, a narrative work recording an honourable achievement. On the whole its conclusions are in respect of itself, as a detached organism and are concerned with its own emergence and vindication before the bar of time.

It is a comprehensive, balanced and urbane work. After the relevant references to early efforts to establish university institutions in Wales, the story of the development of higher education in the country is traced from the middle of the Nineteenth Century, a development which was largely stimulated from without by the Welsh diaspora. The immediate object of these pioneers was frankly vocational, to give young Welshmen—and Welshwomen—at least as good a chance of 'getting on' as their peers in England, Scotland and Ireland. In England, University College, London, had broken the ecclesiastical shackles, provincial university colleges were appearing; the Scottish universities were sending bigger broods of young people over the border, some of them with the high intent of 'doing missionary work in Wales', and in Ireland there were Queen's Colleges, federated to form the Queen's University. In Wales there was only St David's College, Lampeter, opened in 1827, and virtually limited to the

task of supplying priests for the Church of England. The theological colleges of the Dissenters were similarly restricted in aim, with the result that young Welshmen had to seek their higher education in Oxford or Cambridge (with their religious tests), in University College, London, or in the Scottish Universities—Glasgow and Edinburgh in the main.

By the middle of the '80s of the last century, Wales had three University Colleges—Aberystwyth (1872), Cardiff (1883), and Bangor (1884). Swansea was added in 1920 and the National School of Medicine achieved a separate identity in 1931. The older institutions were unitary colleges, preparing students for London degrees, frankly competitive, but mainly dependent on the people of the Principality for their support. Each one had its group of landowners and commercial and industrial magnates, clergymen and nonconformist ministers, shopkeepers and farmers, quarrymen and miners, who, for a variety of reasons, sometimes personal, sometimes parochial, counted themselves as members of the Courts and Councils of the Colleges, and as their ardent supporters. It was not until 1893 that enough agreement was reached regarding the powers of a University which might unite them. The original Charter, and the supplementary one obtained in 1920 after the report of the Haldane Royal Commission, ensured the autonomy of the constituent colleges and limited the University, *per se*, to advisory, consultative and co-operative functions with formal legislative authority assigned to a large and representative University Court, and ultimate financial responsibility vis à vis the University Grants Committee vested in a smaller University Council. The realities behind the University structure always remained the individual colleges, their staffs and their supporters, varyingly alert and opportunistic in matters affecting their interests and wellbeing.

Here, then, is the unique story of the University of a small people, conscious of its own high calling, eager to be fit to pursue it, but never able to forget that it is delicately poised on a precarious tripod, the bases of which are Nationalism, Democracy and Regionalism. Small wonder that the Principals and some members of the staffs of the constituent colleges of the University of Wales carry a heavy load of administrative responsibilities, in seeking to serve a nation, satisfy a democracy, and work a cumbrous federal machine—all this in addition to the burdens of the committee work of their own institutions! The internal stresses and strains and the requirements of procedures have always set an unacceptably slow pace for adjustment and advance to meet the rapid changes of these times. This volume shows that, in spite of such severe handicaps, the people of Wales can take pride in the achievements of their University, with its constituent colleges and National School of Medicine. They realise that its contribution to their life as a member of the larger university community has always been essential, salutary and constructive.

ADULT EDUCATION—WHY THIS APATHY? by *Ernest Green*. (George Allen & Unwin, pp. 145, 15s. od.)

Ernest Green entered upon his duties as General Secretary of the WEA in 1934 and retired from this office in 1950. But the first of these dates did not mark the beginning of his activities in adult education, nor does the second mark the end of them. For five years before 1934 he had served as Assistant Secretary, a period covering the prolonged illness and frequent absence of two predecessors, and before that he had carried the adult educational flag as District Secretary in one of the WEA's busiest areas. Since 1950 he has continued to carry it as Honorary Treasurer. There is nothing he does not know about adult education, its personnel, and the response to it—or lack of response—of its public. Nobody could be better fitted to engage on a systematic analysis of the latter, and one result is a very informative book. In one respect only does his experience reveal a hiatus. He is the most energetic of mortals and his incapacity to enjoy idleness causes him to underplay, in his analysis, the over-riding fact that the great mass of human beings—not happily all of them—are mentally lazy and naturally reluctant to engage in any activity involving exertion or concentration of thought. He does not, however, wholly ignore it.

His approach to his subject is partly statistical, based on two questionnaires: the first directed to 2,500 adults who had taken some part in adult education, the second to 1,860 persons with little or no experience of it. Of the first, 41.44 per cent of the forms were completed and returned; of the second, 20.2 per cent. An alternative approach was, however, made through a study group syllabus operated by 'study groups competent as students and active workers in adult education to suggest the main reasons for apathy and probably to propose remedies'. It is this second approach which appears to yield the most informative results through a collection of vivid personal impressions ranging from fear of the future in an atomic age to dislike of a tutor wearing corduroy trousers and a yellow waistcoat.

What of the conclusion to be drawn from this exhaustive enquiry? It is to be found, in Mr Green's view, in a unanimity which is 'particularly emphatic in respect to the relationship of school experience to adult education. If there is one thing abundantly clear, it is that (the italics are the author's) *adult education must begin in the school*.' And of course it doesn't. The great majority of adults concerned had an elementary education only. From it 'they gained neither stimulation nor interest to continue, and only where there had been conscious effort to plan the last four years at school on broadly liberal lines, as in the secondary grammar school, was there clear evidence that seed had been sown, the harvest of which would be reaped by progressive intellectual development to the age of maturity'.

Mr Green is not oblivious of the positive *diseducative* influences brought to bear in our post-war society on the school leaver from the moment of school leaving. But one could wish that he had added to his chapters on

'Leisure-time interests' and 'The Lure of Radio and Television' a further chapter on the popular press. The recently published history of the *Daily Mirror* 'Publish and be Damned' raises some solemn thoughts—more especially that chapter in which the author describes the successful efforts of that great four-and-a-half-million sale periodical to make the British public strip-cartoon conscious. The devil in 'adult education today is not merely a negative 'spirit that denies'. It is a roaring lion seeking that which it can devour.

M.D.S.

CITIZENS OF THE WORLD, by *Stringfellow Barr*. (Victor Gollancz, 13s. 6d.)

MEN AGAINST THE JUNGLE, by *Ritchie Calder*. (George Allen & Unwin, 15s. od.)

THE NEW WEST AFRICA, edited by *Basil Davidson and Adenekan Ademola*. (George Allen & Unwin, 15s. od.)

WESTERN ENTERPRISE IN FAR EASTERN ECONOMIC DEVELOPMENT—CHINA AND JAPAN, by *G. C. Allen and Audrey G. Donnithorne*. (George Allen & Unwin, 20s. od.)

'I see no millenium in the offing. Even if we keep our wits about us, even if we accept history's orders to share our neighbours' lot and even if we act with the most commendable good will, there will be ample opportunity for impatience, grumbling and mutual recrimination . . . But any man who has ever known the keen joy of working with his friends for a common end need not draw back now.'

Stringfellow Barr, President of the Foundation for World Government and pungent critic of America's post-war foreign policy, sums up in this paragraph the theme of complementary warning and hope which is variously developed in the first three books listed above.

Barr's book is an expansion of his earlier successful pamphlet 'Let's Join the Human Race'. With unflagging mordant humour, he presents the case for an International Development Authority as the essential alternative to the present American foreign policy of containment of Communism which he sees as leading unfailingly to a third world war. He castigates the alleged degeneration of Marshall aid and Point Four policies into the purchase of cold-war allies and the growth of a new imperialism and points with scorn to the disparity between the sums allotted to these and the appropriations for genuine international action through Technical Assistance and the Specialised Agencies of the U.N.

Let Ritchie Calder take up the tale at this point in his account of 'The Special Information Mission to S.E. Asia' which was designed to serve co-operatively these latter bodies. His keen eye and journalist's capacity to present verbal reports of pictorial vividness have never been put to better

use. In eleven chapters he discusses the work of one or more of the specialised agencies in as many countries stretching from Borneo to Afghanistan. In highly personalised accounts, magnificently illustrated by Eric Swab's pictures, Calder overwhelmingly justifies his conclusions that 'The Problem' can be expressed in one word: 'Poverty' and the 'Programme' does 'add up to a sum of human betterment in which projects conferring benefits on the few are also 'tangible proof of the benefits which could be conferred on millions more'.

Turn now to 'The New West Africa' in which F. Le Gros Clark, Henry Collins, Thomas Hodgkin and Amanke Okafor, subject the recent political and economic development of Nigeria and the Gold Coast to critical examination against the background of Amanke Okafor's historical note which will convict most of us of a gross ignorance. Because something of this native historical tradition has survived slavers and colonisers and because, despite its economic potential, West Africa has never been white settlers' country, it has become the stage for an early act in the drama of colonial emancipation. It is not emancipation in the ideal sense for which Mr. Barr pleads; it is emancipation in a context of endemic ill-health, the effects of which, as Mr Le Gros Clark points out 'upon the work and upon the urge to break through the inertia of old habits, is immeasurable'. All the problems of health, agriculture, nutrition, encouragement of subsistence economies, relaxation of the grasp of native usurer and export economy alike, which Calder found in 5,000 miles of Asiatic travel, provide the agenda for the new politicians and their advisers as they move towards self-government in West Africa.

The importance of all these books lies in their documented assertion that peoples in the tropical poverty areas, whether under direct colonial rule or not, will no longer accept liberation, whether political or economic, on any terms except their own. If there is going to be a mess, at least it will be a mess of their own making; the more they know of alternatives, the less are they impressed by the way in which a tutelary role has been played by European civilisation now supplemented by American 'know-how'. The effort of understanding which those of us in the West must make if we want to help is even greater than we may have supposed.

Mr Barr may at times appear naïve in his assumption that Russia presents to the neutral world (although he personally does not accept them) a clear set of alternative values to those against which he revolts: Mr. Collins may second him by an unspoken assumption that the alternative to a colonial hell is a Soviet paradise, but none outside the ranks of McCarthyism and its more familiar local variants, will omit to raise a cheer for the humanist passion that informs all these books.

Should we, moreover, regard their authors as impractical idealists, it is worth considering, on the evidence of the last book listed above, where various forms of realist policy in dealing with peoples temporarily weaker

than ourselves, have finally landed us. China, tolerating the West whilst she must, has expelled us with little likelihood that we can return except on her terms, while Japan, an ardent copyist, used our worst tricks, to create what we would like to think of as a shameful parody of Western economic and political institutions.

Perhaps the women of the world will succeed in getting something better from us in the future. 'The recipe for a pioneering and reforming authority is fairly simple', says Mr Le Gros Clark, 'it is to seek out two or three of the leading women of a village and to make firm allies of them.' 'My overwhelming impression from the journey', records Mr Calder, 'was that the most important factor in technical assistance was the emancipation of women.'

E.M.H.

AN INTRODUCTION TO TRADE UNIONISM, by *G. D. H. Cole*. (Allen & Unwin, 324 pp., 18s.)

BRITAIN IN THE WORLD ECONOMY, by *D. H. Robertson*. (Allen & Unwin, 92 pp., 7s. 6d.)

READINGS IN BUSINESS CYCLES AND NATIONAL INCOME. Edited by *A. H. Hansen and R. V. Clemence*. (Allen & Unwin, 588 pp., 30s.)

ECONOMICS IN THE PUBLIC SERVICE, by *E. G. Nourse*. (Harcourt, Brace & Company and Allen & Unwin, 503 pp., 45s.)

THE LIVELIHOOD OF MAN, by *H. Croome and G. King*. (Christophers, 317 pp., 10s.)

Professor Cole's book on trade unionism is bound to become a standard work. It is largely concerned with trade unions in the United Kingdom today; but historical developments which, as Professor Cole says, make the present situation more intelligible are discussed clearly and pointedly, as are the differences between unions in this and other countries. The book describes in detail the variety of internal organisations existing among unions, the nature and problems of collective bargaining, the political, legal, industrial and educational activities of unions as well as their central organisation. In Chapter 10 there is an excellent analysis of the historical growth of the unions' attitudes towards their own functions and an explanation of their occasional unwillingness to co-operate with business and government for mutual advantage. 'Their (the unions) instinct has been to oppose: they have never, until quite recently, had any choice in the matter.' In the same chapter, Professor Cole states the main problems of policy confronting the unions and speculates as to what will occur now that they are no longer in permanent opposition. In Chapter 11, there is a mass of information concerning the strength of the unions in all the main occupational groups: this chapter and the nine appendices should be particularly valuable for reference.

The author's reputation is such that everybody interested in labour

questions is likely to read this book: adult education classes will find it a stimulating basis for discussion. My main criticism is that Professor Cole contributes perhaps too cautiously to the current controversies about union policy.

Sir Dennis Robertson's book consists of four lectures delivered in the U.S.A. during March 1953 on the internal and external changes that have affected the British economy since the war. The author discusses recent capital development in the U.K. and finds it rather disappointing both in size and character. He then passes to the Sterling Area, discusses its Dollar shortage and tries to suggest how best the two great currency areas might act to ease the difficulties in international trade. The book is topical and is the clearest thing on its subject I have read. Being topical it is also perishable, which is a pity because its author writes with moderation and wit and possesses a style clearer and more pleasant than is often found in this post-Keynesian era. The book can safely be recommended both to economists and to those who have no taste for economic jargon.

This 'Readings' is the most recent addition to the well-known series originally produced by the American Economic Association and the book consists of articles by well-known economists (including John Stewart Mill!) so chosen as to give a rounded picture of the history and theory of business cycles, their effects on national income and the possible means of controlling them. There is a particularly valuable section on modern dynamic theories which lay stress on 'real' rather than monetary changes in the economy. The editors have done well to have found a number of articles distinguished in themselves and which together give a balanced and comprehensive picture of what has so far been said by leading economists on fluctuations in business activity. The inclusion of four articles about fluctuations that have actually occurred in the past, encourages one to hope that economists may, after all, be studying their historical subject matter. None of the articles is written for beginners; but most of them are well worth reading and the book will prove useful to all serious students of economics. There is no index, which is a pity.

E. G. Nourse describes the first six years of life of the United States Employment Act, 1946. His book is partly a personal chronicle, for he was the first Chairman of the Council of Economic Advisers set up under the Act to advise the President on the American economic situation. What the authors of the Act intended is not entirely clear; but apparently they wished the President to have the advice of experts and then to report to Congress annually on his plans in the light of the existing economic situation. The workings of the Act are less interesting to British readers than the light the book throws on the conventions of American public administration; students of political institutions, therefore, will find more in the book than will economists. The Americans' curious fear of the jargon, though not the substance, of mild collectivism; the lack of reticence thrust on public

servants by the conflicts between Congress and President; and the independent and, in a sense, responsible attitudes adopted by such servants: *these are illustrated clearly by this book because E. G. Nourse presents a frank and detailed picture.*

'The Livelihood of Man' is an economics textbook for sixth forms and students working for professional examinations requiring a wide but elementary knowledge of economics. The book is admirable for such readers because of its unusual blend of theory and factual information and its wide range of subject matter. Production, prices, market structure, monetary theory, national income and international trade, as well as the monetary institutions and general pattern of the British economy are discussed. Inevitably there is some simplification: for example, the theory of imperfect competition is handled in forty-three lines which also include comment on the effects of advertising on prices. Such compression means that the book, though excellent for its intended purpose, does not, perhaps, offer enough food for thought to those adult students who do not have to cram for examinations.

P.W.D.

READING AND DISCRIMINATION, by *Denys Thompson*. (Revised Edition. Chatto & Windus, 6s. 6d.)

WRITE WHAT YOU MEAN, by *R. W. Bell*. (Allen & Unwin, 7s. 6d.)

The experience of reviewing is salutary for teachers in at least one respect: the confusion wrought in their minds by the contemplation of half-a-dozen books, all professing to tackle the same subject, but inconsistent, or simply unrelated in their mode and method, may beget charity for the perplexities of younger students who, less well equipped to deal with it, blunder into the same tangle knotted a little less tightly together.

Here, for instance, are two books both liberal in their acknowledgments to I. A. Richards and to that extent likely to agree. Mr Denys Thompson in 'Reading and Discrimination' is eager to improve our minds and, one might almost say, to save our souls. R. W. Bell in 'Write What You Mean' *is more limited in his aim; he wishes only to clarify our correspondence and reports.* Naturally ('My soul is my own') we wish to quarrel furiously with Mr Thompson—all the more now that his book is almost a pedagogical classic; Mr Bell only has to be sensible to win our approval. It should be understood in what follows that the severity I show to Mr Thompson is proportionate to the importance I attach to his book.

It is my sincere belief that the aim of Mr Thompson is radically at odds with his method. He and his masters and his associates have all set the greatest store by independent judgment of the value of literature. They have shown up our vulgarity or unsettled our academic complacency time after time; for this we must be sorely thankful, and grateful with grief.

The merely destructive work they have done was a task of necessary demolition; and when they have been mistaken, little harm has resulted. *Milton, like God, can look after himself. But they are all moralists and have been determined to leave us not in scepticism but in the salvation of right belief. They have been teachers and have had to simplify—not stopping to ask themselves, apparently, how much of the idolatry they assailed was a result of the simplifications of earlier teachers. And in the upshot they have offered short cuts to salvation, i.e., dogmas more dangerous than the old ones in proportion to their fashionable novelty and their air of scientific certainty, their most devoted disciples have been their worst pupils.*

'Reading and Discrimination' is altogether too handy a book. Here, for the most part, are juxtaposed passages of writing, related in subject but usually of uneven merit; a commentary introduces them and a detachable crib ends them. Was there ever such a book for demoralising teachers and tutors hard pressed for time?

Now even if all Mr Thompson's comments were sound, all his cribs perfect, I should still find this procedure objectionable. Observe all the safeguards he himself suggests, and still after the experience of two or three passages, any bright lad, any sensitive adult, will discern from the past what he ought to say in the future. At this point the exercises become pernicious. The submissive will submit to authority, now clearly perceived, and the rebellious will cock snooks. In either case, the game is up; Mr Thompson's game, that is; for of course, if analysis is still conducted conscientiously and intelligently, it will have the value of intelligence and conscience.

But I would suggest that Mr Thompson's estimates are often very suspect. His comments on 28A and 28B for example seem to me merely inapposite. He is sensitive to the spurious, but fails to observe anything genuine that occurs in it. e.g., in 57, of a man carrying a lantern: 'And as he paced forth in the ghostly darkness, carrying his own sun by a ring about his finger, day and night sprang to and fro and up and down about his footsteps.'

Finally, if a passage of second-rate Shelley is confronted with a passage of excellent Shakespeare how easy it is to slip into the belief that Shakespeare is good and Shelley is bad (a process which I have tried to illustrate by transferred epithets). If the names are suppressed to begin with, the inference is all the more easy because it seems the result of honest investigation.

None-the-less, if any reader of this journal, no matter what his subject, has not read this book, I advise him strongly to buy it.

'Mr Bell's book is intended primarily for business men, and so does something to redress the balance which is in danger of being unfairly tipped against those who govern us. After all, it is on business men that our future depends, and in the world of business even more than in Whitehall we need

that vital element of efficiency that consists in writing what you mean' (page 6). With these scandalous sentences Sir Ernest Gowers concludes his foreword to Mr Bell's book. Do not be put off by Sir Ernest's various lapses; though the business men shall inherit the earth yet shall we too not fail to gain advantage from Mr Bell. And though Sir Ernest thinks, so unsocratically that those who govern us have been ill-used in being corrected, yet Mr Bell will show us how to improve without tears. Let me suggest other categories and individuals who might particularly benefit from Mr Bell: undergraduates, secretaries of Societies and Unions of all sorts, lawyers, the *Manchester Guardian* Parliamentary Correspondent, and *The Times* Correspondent in South East Asia. Let undergraduates at once turn to page 23: 'Quick and accurate realisation of what need not be read is a quality to be cultivated.' Secretaries will do well to turn to Chapter 7: 'Reports, Memoranda and Minutes.' The *Manchester Guardian* Parliamentary Correspondent will find on Page 59, under C, 'Tone Of A Letter' much relevant matter; whilst *The Times* Correspondent in South East Asia will find Chapter 3 'Composing the Document' very good for him. To lawyers I will give particular directions in return for a small fee.

The book is worth the attention of the general reader. It could be used in LEA Evening Classes and any technician or scientist who wishes to write well will find it a clear, sane, gentlemanly and sometimes witty adviser.

AN ENGLISH COURSE FOR PROFESSIONAL STUDENTS, by E. Frank Candlin.
(University of London Press Ltd., 6s. od.)

Already the gulf is great between book and book, between Mr Thompson and Mr Bell. But only contrast the first sentences of Mr Candlin and Mr Thompson as they offer their initial incentives to study. Mr Thompson, page 11: 'The quality of a man's life nowadays depends largely in the quality of what he reads.' Mr Candlin, page 9: "'Knowledge is power" and there is no knowledge which gives greater power in the business and professional world than a command over words.' I forbear to comment on either sentence, but what moral anarchy they reveal read together.

I heartily dislike Mr Candlin's book. 'Nothing provokes the contempt of well educated people so quickly as a mis-use of words.' Fortunately this is a flagrant untruth. I have known myself two men, both painters, whose malapropisms were both funny and profound, e.g., 'Oil, water colour or pastel—you absolutely must find your own mediocrity.' There is more wit, wisdom and creative English in this one blunder than I have discovered in Mr Candlin's book, and I think I have known well educated people capable of realising it.

It is the merit of Mr Bell that he can advise us like a gentleman, and without impertinences of this sort; perhaps it is the merit of Mr Candlin that he can show us by example the necessity for Mr Thompson. Just

the same, his book has every sign of competence and experience: those for whom it is intended, teachers in technical and commercial colleges, will find that it does all the duties of the usual primer unusually well. It has no place in a liberal education at any stage.

THE ENGLISH LANGUAGE by *Logan Pearsall Smith*. With an Epilogue by *R. W. Chapman*. (Oxford Home University Library, 6s. od.)

Not being a philologist I have no idea how sound Logan Pearsall Smith's book 'The English Language' is believed to be by specialists. If, however, I were taking an adult class in the history of English I should commend this book to my students more strongly than any other. I can see that some chapters are rather cursory, e.g., 'Makers of English Words'; and if philology is a discipline Pearsall Smith was perhaps not in the strict sense a philologist. But he has done something rarer and finer than the pure philologist is apt to do. He has written on his subject as a normal cultivated man with a normal cultivated interest and so he has produced a classic.

His style and his opinions are equally free from pedantry and popularisation: not having the deformity he did not need to dissemble it. Nor is he naïve as Jeperson sometimes is in 'The Growth and Structure of the English Language', the only competitor I know of for the honour of introducing the study of English to the general reader.

The 'Epilogue 1951' by *R. W. Chapman* carries on the Olympian confidence of Pearsall Smith; carries it, in fact, a little too far. 'Most competent judges think that the trouble saved to children, foreigners and other ignorant or stupid persons . . .' (page 170). Dear me! But perhaps Mr Chapman has slipped into Greek idiom? Otherwise Mr Chapman continues the story happily enough.

WHAT SHALL I READ NEXT? by *F. Seymour Smith*. (C.U.P. for the National Book League, 10s. 6d.)

Buyers for miscellaneous libraries, private or public, should find this collection of 2,000 titles of the 20th Century, an invaluable shopping guide. It is, as the jacket declares, a personal selection, and it has therefore the interest of a costume model: where does Mr Smith end and the convention of decency or the dictate of fashion begin? It contains short notes and can be read consecutively for pleasure as well as referred to for convenience.

My own criticism of Mr Smith, after considering what he includes and what he omits, is that his taste is a trifle too metropolitan. His chief defect is geographical. East of Severn and from Oxford and Cambridge Southwards, Mr Smith is an excellent guide. In Wales, Ireland, Scotland and the provincial Universities he is less at home, and at times I suspect that travellers' tales have crept in e.g., under 'Autobiography'.

MacGregor, Alasdair Alpin. 'The Goat Wife' Heinemann (1939) 'A description of life in a village in the Highlands before 1914. The author

spent her youth in Edinburgh, but soon thrust the city away from her life, and went as a crofter with a flock of goats in the hills of the north.' Now I could have sworn that Mr MacGregor was no lady but a Highland gentleman. Again is it quite true (let alone just) to say only of Hugh MacDiarmid's poems that they are written in Scottish dialect, when in fact they contain a good deal of revived literary Scots. And why select the worst of Liam O'Flaherty and omit the best?

Similarly, in half-a-dozen cases, when books of scholarship and criticism superior to those cited by Mr Smith came to my mind, the authors were members of provincial universities and Mr Smith had taken his choice from Oxford, Cambridge or London.

'The list', says Mr Smith, 'should be judged by what it includes rather than by what is absent.' So judged, it is very useful and very interesting, and a little too respectful towards smart rubbish. Still it is agreeable to spend a little time in observing serious omissions, a game that I leave to every reader to play for himself.

I would suggest as the next objective for the National Book League a survey of unpublished masterpieces. Though not much acquainted with the eminent in writing or scholarship, I could at least direct them to a magisterial edition of the satirist Oldham.

L. PROUDFOOT

PAINT YOUR OWN PICTURES, by *Norman Colquhoun*. (Penguin Handbook, 2s. 6d.)

A recent broadcast to which I listened, gave a vivid description of the settlement of Dutch farmers on the reclaimed Zuider Zee. In a short twenty-one years there has arisen an admirable community bringing to the highest pitch of efficiency, the newly won soil. No failures are there of any sort. Families lived in excellent modern houses, children went to excellent modern schools, and all to excellent churches on Sundays. There is little ill health, or divorce, and the police have no other task than to recover lost bicycles. But—and this the speaker did admit at the end—it is all deadly dull. There is no art, no music, and no sign of the survival of the rich Dutch genius of the seventeenth century. His own light-hearted suggestion was that this admirable community would be improved by the admixture of a boat load of crazy Irishmen.

In all the perfectionist world of Adult Education which floats before those who make speeches at conferences, is there not also a need for Crazy Irishmen? I should like to take Norman Colquhoun's prescription as a good substitute.

Mr Colquhoun has written an admirable book, clear, persuasive, and sensible. It appears in the Penguin Handbook series where other volumes cover the whole range from raising bees, dogs, or soft fruit, to becoming an 'intelligent parent'. 'Painting for yourself' is according to the writer—who

has a wide experience of teaching patients in hospitals—is no more difficult than any other skill. What he stresses both clearly and eloquently, is that the ordinary man's sense of failure and inadequacy in face of creative work, is only a reflection of his poor and mechanical education and his poor and mechanical daily life; and that inside almost everyone is a creative force, suppressed and neglected but given so not atrophied, which painting (amongst other things) can call to life again.

'Painting is not merely a time-killing occupation; it is a creative activity. It does not just fill up hours, it leaves us with a sense of fulfilment. Creativity . . . where it is denied is a source of frustration . . . perhaps one of the major frustrations of our age, for in a world of great productive techniques, individual creativeness is only too easily lost sight of . . . We tend to think of creative powers as being the special possession of people called artists, and forget that they are everyone's by right and cannot be denied without loss.'

With a great deal of eloquent common sense and no art verbage the writer takes the beginner (one should not call him 'pupil') over the fences both psychological and practical. He deals sensibly with the material aspects and quite brilliantly with the immaterial. Indeed I have nowhere read a better statement of what the act of making a work of art can do to relate a prisoned self to the outer unity of nature, or to give a living meaning to the art of the past, and the reality of the present. This is a book to accept with gratitude, to recommend to all who would like to paint and don't quite know where to start, and to make prescribed reading for all who cogitate on apathy in adult education.

HELEN LOWENTHAL

AN EAR FOR MUSIC, by *Mervyn Bruxner*.

HOW TO READ MUSIC, by *Watkins Shaw*.

HOW TO CHOOSE AN INSTRUMENT: PIANO AND STRINGS, by *R. J. Harris and Edwina Palmer*.

HOW TO CHOOSE AN INSTRUMENT: WOODWIND AND BRASS, by *Archie Camden and Jan Kerrison*.

(The Fountain Music Series, Nos. 1, 2, 3 & 4. Edited by the Rural Music Schools Association. 2s. 6d. net.)

Good listeners have just as valuable a part to play in breaking down the nineteenth century German conception of England as 'Das Land ohne Musik' as have good (or indifferent) performers, and it is in an attempt to enlarge their number that Mr Bruxner has written his little book. 'An Ear for Music' is perhaps too elementary for use as a text-book in WEA Musical Appreciation classes. Rather should it be circulated throughout their districts by organisers canvassing support for the forthcoming season's lectures, for Mr Bruxner's cunningly chosen list of suggested pieces of

music and suggested ways of approaching them may well drive more than a few of the curious into the arms of a WEA music tutor for further guidance. The author's approach is sane and admirably broad-minded until he comes to opera; here he would have been wise to conceal his own 'luke-warm' feelings about Wagner and Italian, French and Russian composers, in view of the possibly easily-influenced, virgin minds he is addressing. And why does he spell 'Mickrokosmos' with a C as well as a K?

Sooner or later even good listeners will need to learn their notes, and this is where Mr Watkins Shaw comes in with his 'How to Read Music'. His was the hardest task of all, and the very thoroughness with which he has set out a mass of theoretical detail may well prove a little confusing to the beginners. At the outset he would have been wiser to concentrate on general rhythmic principles instead of drawing attention to fiddlesome trivialities about tails up or down, separate or joined. And praiseworthy as is his attempt to bring home the relationship of every minor key to a major key, he is surely committing a cardinal error in introducing the minor equivalent of the major 'doh-me-soh' triad as 'lah-doh-me' instead of setting up the all-important new 'doh' on his 'lah'. throughout the book he has used the inductive method, whereas the deductive might have served him better.

The two 'How to Choose an Instrument' booklets are addressed to those determined to make music for themselves, no matter how modestly. Here the authors undertake the very important task—and one which to this reviewer's knowledge has not been attempted before—of offering practical advice on what to look out for, and how much to pay, when the time comes to purchase an instrument of one's own. Never again would unscrupulous dealers be able to dispose (at great profit) of their 'sticker'-actioned, wooden-framed pianos, their cracked-bellied fiddles and their sharp-pitched clarinets if all parents of prospective instrumentalists took Mr Harris, Mr Camden, Miss Palmer and Miss Kerrison along with them in their pockets to the local music shop. All write well, but Mr Harris on pianos gets a special good mark for including tips on kind treatment of the instrument after purchase, while Mr Camden and his wife, joint authors of 'Woodwind and Brass' constantly delight their readers with all manner of humorous asides and illustrations.

JOAN CHISSELL.

PAMPHLETS AND REPORTS

We put them away from day to day and from week to week till each quarter we find ourselves faced with a veritable Pandora's Box of which we dare scarcely raise the lid—but after all, this is a wrong simile, the contents may sometimes be rather silly but there is nothing evil, for instance, about a batch of Unesco publications: *Progress of Literacy in Various Countries*—a Unesco Monograph on Fundamental Education provides a preliminary study of available census data since 1900. It no doubt allows for some interesting comparisons with *Public Expenditure on Education*—a preliminary paper published as an Occasional Paper in Education. There is also *Television—a World Survey* (9s. 6d.) and we have received belatedly from the Clearing House a whole bunch of short Union Catalogues covering films and film strips about education and about sources of educational, scientific and cultural films in the main centres of the world. These latter are indexed as *Clearing House Series—Nos. 2A—2D*. They are slim but serviceable documents and presumably, like other Unesco publications are obtainable through HMSO although our copies have neither price nor sales office information. Failing HMSO, try 19 Avenue Kleber, Paris.

Issue No. 4 of the *International Bulletin of Workers' Education* contains, amongst other features, Professor G. D. H. Cole's account of the two Unesco Seminars at la Brevière, France, in 1952 and 1953. After a slow start, these bulletins are now appearing more frequently and those interested should approach WEA Headquarters at Temple House, Portman Square, London, W.1. We have also received from the WEA *Workers' Educational Association 1946—1952—a Review* (2s. 0d.). This substantial pamphlet, which was produced in lieu of the ordinary annual report for the information of delegates at the Harrogate Conference earlier in the year, surveys the development of WEA work in the post-war period and contains the usual pages of annual statistics and analytical tables as well as a directory by Districts.

In the *Field Survey 1953* (still available from 35, Queen Anne Street—2s. 2d.) we had an account of the big contribution made to accommodation for adult education in its district by the Nottingham University Department of Adult Education. A brochure recently published by the Department, under the title *The Nottingham Adult Education Centre*, describes at greater length and with pictorial accompaniment, the admirable centre which has been contrived in Shakespeare Street, Nottingham, out of some highly unpromising material.

The 1952-3 report of the University of London Council for Extra-Mural Studies reports a well sustained volume of work in that year. Indeed, with 137 three-year and advanced tutorial classes, a completely new record for this type of work was established. The restraint with which it is treated

does not hide the serious effect which the Minister's threat of a 10-per cent cut in grants had on the general planning of work. A direct consequence in London was the decision to offer no new adult scholarships during 1952/53.

An inaugural lecture by the Montague Burton Professor of Industrial Relations, Mr M. P. Fogarty, has been published by the University of Wales, under the title of *The Function of an Undergraduate Department of Industrial Relations* (2s. 6d.). From another scene of research into similar problems—The Acton Society Trust—we have received *Size and Morale* (3s. 6d.)—a preliminary study of attendance at work in large and small units.

Too late for inclusion in the Summer issue of the Calendar of Residential Short Courses, we have particulars of a Summer School from July 17th—August 14th, described as *Advanced Study Courses for Non-Graduates*, of which the Hon. Secretary is Mrs M. A. Archer, of 42 Park Town, Oxford. This school is intended for serious adult women students of WEA and similar classes. The charge is £5 10s. 0d. per week and it is intended that students should be in residence at an Oxford College Hostel for the whole period: it is hoped that employers will co-operate. Application forms are obtainable from the Hon. Secretary and should be returned by March 31st.

Mr Vagn Fenger, the representative in England of the Danish Society—and incidentally a member of the Institute—has now sent details of the *eighth Anglo-Danish Summer School at Rødding in Denmark*, from July 31st—August 16th. The cost is £30 to cover travel to and in Denmark and maintenance for the whole period. From personal experience we can aver you will never spend money to better purpose. Mr Fenger, whose address is 136 Oaktree Lane, Selly Oak, Birmingham, can also supply a list of 48 people available to lecture on almost any topic connected with Denmark.

ADULT EDUCATION

ADULT EDUCATION is intended to be both a record of activities and an open forum for the discussion of all matters, however controversial, relating to Adult Education. It should be understood that the Institute is not committed in any way by statements or articles appearing in the Journal and signed by the names or initials of contributors.

NOTES OF THE QUARTER

THE Institute's Conference is to be held this year in Durham from September 17th-20th, and invitations and programmes have recently been sent to corporate and individual members. Apart from the two conferences organised by the National Foundation in Buxton and the 1950 meeting at Bath, the customary venues for conferences of the Institute and its predecessor, have been Oxford and Cambridge. A visit to Durham is thus something of an innovation and we trust it is one that will commend itself to members.

More important than the change of place is the contribution made to this year's programme by the educational and civic authorities of the area. The Conference Sub-Committee has had the active support of Councillor Coxon, Chairman of the Durham County Education Committee, Councillor Boyden, member of the County Education Committee (and perhaps more familiar to our readers as Director of Extra-Mural Studies, Durham University), and Mr Denholm, the County Director of Education and his Assistant, Mr Metcalfe.

With their advice and aid, it has been possible to enlist the support of the Lord Lieutenant of the County, the Mayor of Durham, the Chairman of the County Council, the Vice-Chancellor of the University, and representatives of industry in the persons of Mr Sam Watson, General Secretary, Durham Area of the NUM, and Dr Fleck, the Chairman of ICI. Not unimportantly, this sort of local support ensures a good local press and enables the Institute to make a contribution to publicising adult education in the region—which seems a very proper function for the Institute to perform.

The physical setting of the Conference is no less remarkable than the enthusiasm of our local sponsors. On the opening evening we shall use both the fine assembly chamber of the Town Hall and the

great hall of Durham Castle for a late evening reception. Many delegates will be lodged in St. Mary's College, amongst the newest of University Hostels, whilst those at Hatfield College may like to know that the warden is proud of his wine list! Meetings will be in the Appleby Theatre and associated rooms; these are also part of the university's post-war development. And over all towers the Cathedral, supreme example of Norman architecture, where the Canon in residence will preach a conference sermon at the Sunday morning service.

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On the opening evening, Dr W. P. Alexander will address the Conference on the theme of 'Challenge and Response in Adult Education' and the same theme will be taken up by speakers in subsequent sessions in relation to particular aspects of national life.

Certainly there is no lack of challenges, the perennial challenges of time and circumstance, of adaptation to change, of alignment with other stages of education and with progress or retrogression in other aspects of social life. How, for instance, are we to interpret the words 'Adult Education' for those people—a very great number—whom sociologists classify in the three bottom occupational groups and who scarcely figure in any survey of adult education classes? Here, if anywhere, is the sector of English society that is ripe for experiments in community development with an emphasis on education *through* living rather than on education *for* living. There are not many people working in adult education who measure their success by the translation of a group-meeting from a free-fight to mere fist-shaking, but that is the experience of one of our members working among re-housed tenants of the London County Council. We can only record without comment that she is sceptical about any sort of class as an educational instrument amongst these undoubted workers—and is very willing to look at European or American experience, however oddly described, that may throw light on her problems.

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The question of contacts between adult education workers in different countries has caused a good deal of debate in the last two or three years, and invitations recently addressed to many organisations in this country, asking them to support the establishment of a European Bureau of Adult Education, have quickened the debate. The invitation comes mainly from active workers in the small Dutch Folk High School movement, and some finance has been provided by

the European Cultural Centre and the European Youth Campaign operating from Geneva. Dr Grau, the Principal of the Linz FHS in Austria, is also seeking support for two separate ventures—a personal association of individual workers on an *international* basis and a *European* link-up of non-residential, leisure time teaching institutions for adults. This narrower body would cover e.g. educational centres, adult schools, and evening institutes in this country as distinct from Residential Colleges and Community Centres, and their European counterparts would be evening Folk High Schools, Popular universities and other institutions providing a *teaching*, as distinct from a general community service.

The response in this country is interesting. The WEA is firmly buttressed by the International Federation which is largely its own creation; the Women's Institutes look to the Countrywomen of the World; the Universities are well aware that their extra-mural work has no European equivalent; the independence of Local Education Authorities, even as qualified by the 1944 Act, marks them off from their European counterparts. These—the main providing bodies—are bound to ask in what way they can gain from association, formal or informal, with adult education in Europe, or in a more generous mood, what they can contribute to it. The 'European Idea' which looms large in the writings of some European colleagues, strikes few sparks in this country. It is, indeed, suspect as leading to political manipulation of 'pure' adult education.

If this is a fair summary, it is the more remarkable that there seems to be emerging an uneasy agreement that a more positive response from people able to speak with authority for the various movements is called for. Perhaps it is that despite all differences of political attitudes, social structure and educational provision we acknowledge the community of problems such as those presented by war's after-math and urban reconstruction. Perhaps when our well-established organisations have finished asking 'How many divisions has the Pope?' and when we have done commenting on the English in which our would-be hosts must almost of necessity address us, we find ourselves too staggered by the implied conceit to refuse altogether our co-operation—for what it may be worth.

OLD FAMILIES AND NEW NEIGHBOURHOODS

by F. S. Milligan

Secretary, National Federation of Community Associations

A SHORT time ago a member of the Fry family, in a most interesting broadcast talk, described what it meant to her to be a member of a large family, not merely large in relation to the number of children of one pair of parents, but large in its relationships—of uncles, aunts, cousins, nieces and nephews. She felt herself to be one of a closely integrated community, in spite of the diverse interests of family units within the whole. No new relation, met for the first time, could be a stranger, since he or she was kin. The community life was shared and developed by communication and by inter-visitation, and on occasion the family came together at the seaside or in some town or country house. I was reminded of Florence Nightingale who, at 14, possessed, according to the calculations of her father, twenty-seven first cousins and nearly two dozen aunts and uncles by blood and marriage, a circle constantly widened by the accretion of new families. All these were kept in touch with one another. 'Enormous numbers of letters were written', says her biographer, not only on major events, but on many minor matters which 'provoked correspondence and consultations with aunts, uncles, cousins and grand-mothers'.

Such families, some aristocratic, some upper middle class, shared wide common interests, traditions, standards of behaviour and religious faith. In their voluminous letters and diaries they had their own literature; their own histories in memoirs and albums. They set standards of taste in food, dress, entertainment, furniture, architecture, music, dancing, drama and influenced all forms of expression, moral, aesthetic and intellectual, of communal life. They enjoyed a virtual monopoly of education—public schools, universities, foreign travel, private governesses and tutors. These were they of whom Adam Smith wrote towards the end of the eighteenth century: 'The employments of people of some rank and fortune are seldom such as to harass them from morning to night. They generally have a good deal of leisure during which they can perfect themselves in every

branch of either useful or ornamental knowledge of which they have laid the foundations, or for which they have acquired some taste in the earlier part of life. It is otherwise with the common people.' Our history is very much the history of great families. From them have come statesmen, legislators, soldiers, priests, lawyers, scholars, administrators and reformers. They have been moulders and transmitters of a culture which has spread far and wide.

The day of the great families has now passed by with the gradual establishment of political and social democracy. The questions now asked, by some rather anxiously, are what kind of culture will emerge from a democratic society, how will it be formed, transmitted and developed? These questions must in due course answer themselves but it is necessary to remember that the culture of a society is not created by any one part of that society, and important though the contribution of the great families was, it was not the whole.

The 'common people' also had their standards of culture, even if these were not always so consciously held. While the social unit was still the family, it possessed neither the accommodation nor the resources to maintain large-scale interrelationships, nor had it the leisure and the literacy for voluminous correspondence. When individuals left their native village to go abroad or to the large town, they were lost to the family to become part of a community—based on neighbourhood. Even in the village, where families are interconnected by marriage, it is a community of place rather than of kinship that holds them together. This is not to say that ties of kinship are readily forgotten. On the contrary, in these days of easier travel and communication, scattered units of the family can and do keep in touch with one another, but one steps into the outside world from a small home circle not into a wider family circle but into a neighbourhood. Since the content of neighbourhood life has been more in feeling than in thought, it is difficult to know it from the outside.

I can see the neighbourhood best through my own recollections of the one in which I was born and brought up. It was a poor neighbourhood of terraced houses built directly on the street and with small back-yards. There were no gardens. But I can recall the warm, cosy feeling of the neighbourhood life. As children we were in one another's houses and knew all that was going on. We delivered milk with the milkman and sometimes were allowed to drive the slower moving horse of the greengrocer's cart. We took our home-raised dough to the public bakehouse and drew our coal in little trolleys

from the coal-yard. We knew all the shops and shopmen. Most of my family's activities were centred round the Presbyterian Church which possessed a corrugated iron building where it had begun its work and which was known to the neighbourhood as the 'Iron Building'. Here my father, who was a keen gymnast, started the first gymnasium and here on Saturday evenings we had series of penny concerts. In spite of my father's strictness, my greatest friend was a Unitarian, and another was a Salvationist. With the latter, I delivered the 'War Cry' on a Saturday morning to the members of the Salvation Army and was early involved in theological disputation. My father drew the line at Roman Catholics. We accepted them as part of the neighbourhood, but regarded them as a sinister and subversive influence and many years elapsed before I could shake this feeling off. The headmaster of our elementary school had come soon after 1870 as a part-time teacher and had been stoned in the streets by the 'toughs' but had become a character and the children of the same toughs were now at the school. The memory of persons and events goes on and my sister, who is much older than I am, and lives with me now in another part of the country, occasionally receives letters from people still living there and others who have emigrated to different parts of the world, and we can readily recall incidents which we shared with them.

In such neighbourhoods, some better, some worse, could be found that kindness to the unfortunate which is still best described as neighbourliness; that interest in other people and their affairs which may truly at times be malicious, but may and often has averted suffering and tragedy and helped to create closer human relations; and that recognised standard of behaviour, dress, and outward form, which we call 'respectability', the conservatism which holds on to what the group thinks to be good. In these ways the neighbourhood felt rather than thought its way towards moral and aesthetic values. It represented a pattern of living, not a pattern of thought, and imitation not creation initiated change. While the great families in Edwardian days had completely abandoned Victorian standards of conduct, they still regulated behaviour in many working class neighbourhoods. When I was a boy, my father took from my mother a copy of *Jane Eyre* which she had borrowed and threw it on the fire, saying that it was not fit for her to read. Out of these neighbourhoods, however, there sprang men, skilled at their work and of ideas and action in public life, the founders and leaders of the Trade Union movement, the Co-operative movement and of a great host of clubs

and societies which became part of neighbourhood life and of our national life too. If we examine the roll of our political leaders, scholars, artists, actors, writers, sportsmen, we should find that many had emerged from villages and towns where the neighbourhood was their 'public school and university' education.

Culture is an aspect of community and cannot develop in large scale groupings of individual units, nor among members of small coteries sharing perhaps a community of some special interest but without roots reaching back to a social group, such as was provided by the old families and cannot be found in the new neighbourhoods. A conscious democratic culture can best grow through focal points of community life and a national culture is the richer by the number of its centres of creative and critical activity, provided they are large enough to offer a variety of opportunity and have sufficient stability to be aware of themselves as coherent wholes. The family, one of the vital focal points, still has the important tasks of guiding the first steps in community living and providing a discipline in personal relationships. It has a creative role, shared with the school, of developing standards of social behaviour and to-day it has a new critical role as the 'receiving end' of two great media of mass education and entertainment: sound radio and television, both of which are consciously directed to the family. But by itself, the family is too small and the larger family of inter-relationships is no longer with us. The next social unit is the neighbourhood—the village, the small town, or that part of a large town which feels itself to be a neighbourhood.

The village and the small town which have history, traditions, and a rich common life, are usually taken for granted as focal points of community living, but the urban neighbourhood so considered raises many problems and doubts. The kind of neighbourhood I described above has largely disappeared. The old houses still stand but new ones have been erected on new sites. The building of new housing estates over the past thirty years (in distinction from the 'ribbon building' which threatened to destroy neighbourhood feeling and the possibility of community) have produced striking support of the 'neighbourhood theory', if I might call it that. At once they produced Tenants' Associations which grew into Community Associations with wider objectives and which brought together the emerging group interests into a community pattern. But the pattern was uneven. The estates lacked, and many still lack, community buildings where the residents could meet and hold their activities.

Most of them were 'one-class' estates perhaps from cleared slums and it was only after many years that trusted leaders were able to build stable organisations. It was not until the Education Act of 1944 was passed that Local Authorities were given power to guide and help the objects of the Associations and even since then the power has not been fully exercised.

Then the estates are unequal in size—some of a few hundred houses and some of several thousands. What size should be regarded as most suitable for a 'neighbourhood unit', small enough for a feeling of community to develop and large enough to maintain a variety of creative activities? The figure of 10,000 population came to be accepted, not because it was considered small enough, but because it was thought that statutory provision of suitable premises was unlikely to be possible for smaller numbers. Such questions are still unresolved, but at least enough is known and has been achieved by existing organisations to support the possibility that a focal point of community can be established with success in a neighbourhood. It is significant that most of the New Towns with, in one particular at least, the easier task of planning for selected tenants and a mixed community, are basing their plans for social development on the 'neighbourhood unit'.

The greatest changes in neighbourhood life are the result of educational advance. I have spoken of the old neighbourhoods as communities of feeling rather than of thought, but the last fifty years have produced a great advance in social thinking. This has been largely due to adult education, which has provided the opportunity of acquiring the necessary knowledge for the exercise of social and political responsibility. But as important has been the increase in the range of leisure time creative activities, partly through the initiative of voluntary organisations and partly through the encouragement and assistance of local education authorities.

It is in the emergence of creative and critical groups and of forms of communal service related to the total pattern of human relationships which the neighbourhood provides, that it can become a focal centre of democratic culture. This means that all group interests—religious, political, recreational and social—should see and accept their active relationship and responsibility to the whole, and that all sorts and conditions of men of diverse attitudes and interests should find satisfying activity in the neighbourhood.

The 'great family' had many advantages over the neighbourhood.

Its members had not only the foundations of education in youth to fit them for creative leisure, they were economically secure. Much of the education of the 'common people' must be directed to those skills that enable them to earn a living, but we have gradually been *shedding* limited educational aims and are now trying to provide for the full liberation of the ability and aptitudes of the child and youth. It is not yet clear whether in our forms of further education we have grasped this essential principle. All forms of adult group activity have educational value provided they are the expression of the initiative of the individual members. Those responsible for further education are still inclined to be too much concerned with the organisation of accepted modes of activity instead of seeking out, encouraging and helping any form of individual and group expression which indicates creative or critical potentialities. The neighbourhood and the 'great family' must each accept the discipline of its social form, but within it activity should be free and spontaneous, without particularising its activities as social or recreational or educational.

Another great advantage of the 'great family' was, of course, that it had no trouble with accommodation. Generally it possessed more than one 'centre' which provided not only accommodation, but often offered something of beauty in architecture and setting. The neighbourhood must usually be content with either no building at all or some makeshift erection of no architectural value and with limited accommodation provided by statutory powers or erected by its own voluntary labour.

In the last resort we have to decide how important it is to us that democratic society should be capable of steadily enriching the quality of its culture, and of producing men and women who not only enjoy what the community can give, but themselves give to it out of their own powers of creation. The cost to the community of the cultural activities of the 'great families' was enormous. It was paid for by the poverty, misery, squalor and insecurity of the mass of the people. We are now on the way to eliminate poverty, misery, squalor and insecurity. Does this mean that in our efforts to guarantee existence we have no surplus left for the enjoyment of living? This is hard to believe. It would be an odd paradox to safeguard our existence only to find that life wasn't worth living.

HONORIS CAUSA

‘FERDIE’ M.A.

by *H. D. Hughes*

Principal, Ruskin College

IT was on March 4th, 1904, that a young lad of 25, fresh from the local Higher Grade School, first walked into the office of Ruskin College, and was introduced to Miss Giles, the pleasant old lady who was the head of the Correspondence Department, as her new junior clerk (salary 5s. a week!). ‘She first looked to see if my hands and fingernails were clean. Then she told me a lot about the College and its ideals, finishing up by saying, “Now whatever you do, remember it must always be the College first”.’

For over fifty years, Ferdie Smith, as junior clerk, Chief Clerk (1910-14), and General Secretary since 1919, has been putting the College first. Governors, Principals (six of them), Vice-Principals, tutors, students, have come and gone, all the better for Ferdie’s advice and expostulations. But Ferdie has remained, growing older, wiser and more experienced in the ways of adult students and of humanity in general. It is largely due to his devotion, his firm ‘Treasury control’, his strong belief in its purpose, that Ruskin stands to-day as the doyen of workers’ colleges in the world.

On April 29th, 1954, Ferdie Smith became F. Smith, M.A. (Oxon-honoris causa). The University of Oxford thus paid a well deserved tribute to a man—and through him to an institution—in recognition of services to adult education over half a century. A few weeks earlier, a distinguished gathering had met over dinner in the House of Commons to honour his jubilee of service. Amongst the ex-students of the College who met to congratulate their old friend was an ex-Secretary of State, now in the Upper House; a former Deputy Speaker of the House of Commons, and many others widely known in trade union and co-operative circles. The General Secretary of the TUC, representatives of the Ministry of Education, of trade unions and the co-operative movement, of adult education and the Universities, gathered together to celebrate the occasion.

Except for four and a half years military service in the First World War, the story of Ferdie Smith and the history of Ruskin are inseparable. The building he entered in 1904 which with adjacent

cottages housed some 40-50 students, was old and dilapidated, formerly used by a timber merchant. The College had been founded only five years before, on the initiative of two young American graduates, and with the backing of the trade union movement and a few University teachers. Jack Lawson has described in his book 'A Man's Life', the feelings of suspicion and class distinction which divided Ruskin men and the ordinary University students. Ferdie can well remember some of the exciting clashes of the early days, and the occasions on which Ruskin provided a platform for dangerous revolutionaries like George Lansbury, in the face of Vice-Chancellors' prohibitions. But he can trace too the steady improvement of relations, the admission of Ruskin students to University lectures (1907), to Diploma examinations (1910), to University libraries and student clubs.

He had been on the College staff for five years, studying shorthand and bookkeeping, going to Church on Sundays to practise taking down the sermon to increase his speed, and making himself generally useful, when the College was rent by a controversy which is still reflected in the divided organisation of workers education in Britain. Dennis Hird, the first Principal, and half the students, influenced by Syndicalist and Marxist ideas, left to form the Central Labour College, around which grew up the Plebs League and the NCLC. Among them were Ebby Edwards (National Coal Board), and Hubert Beaumont (later Deputy Chairman of Ways and Means in the House of Commons).

Ferdie was an interested observer of the faction meetings that went on all day and half the night, and of the methods of the newspaper reporters and press photographers who flocked around the College. There was little doubt which side he sympathised with—the College came first, as always. But he was glad to see the strengthening of the links between the College and the trade union movement which followed the adoption of a new constitution in 1909.

He had scarcely got to know his way around the new College buildings before war came in 1914 and he volunteered for service. He was demobilised in February 1919 (having been promoted to Brigade QMS), and as General Secretary plunged straight into the preparations for the reopening of the College. The post war years brought him wider contacts and responsibilities—first on a local scale, as Committee member of the Transport and General Workers Union, a member of the Council and Executive of the Berks, Bucks

and Oxon District of the WEA, and for a time a co-opted member of the Mental Health Committee of the Oxford City Council. As a member of the Oxford Trades Council, Ferdie had a hectic time on the local Committee organising the General Strike in 1926, drafting bulletins and memoranda, organising activities of sympathisers, etc. This experience came in useful again in the thirties, when the hunger marchers passing through Oxford to London needed emergency arrangements for food and accommodation.

But most of his time was taken up with the day to day administration of the College. Though Ruskin had been recognised for grant by the Board of Education in 1920, finances were extremely tight in the years of depression, and Ferdie learnt the arts of economical management the hard way. Hence his pre-occupation with fund raising efforts, large and small; his strong hand on the purse strings, his intimidating manner on being approached for money.

Then came the Second War, and the College closed for a second time. Ferdie Smith, too old for recall to the forces, did yeoman service in administering Correspondence courses in conjunction with the War Office, and helping with the organisation of Services Education under the Oxford University Delegacy for Extra-Mural Studies. He began too to represent the College on the National Council and Executive Committee of the WEA where he is a familiar figure—he had already joined its Trade Union Committee in 1934.

Since 1945 he has been back in the General Secretary's office, administering now a College of over 100 students divided into two residential institutions, handling a financial expenditure of fourteen times the size of 1919. Taking an active part, too, in the Residential Colleges Committee, which links the long term residential colleges, and in the Ruskin Fellowship which keeps in touch with former students. From all over Britain, and many parts of the world, former adult students come to discuss their problems with 'Ferdie'. Let him speak for himself of the changes in the College over 50 years.

'Looking back it is interesting to contrast the type of student who entered the College in the early days with those who have entered in more recent times. In the early years, they came from the mine and the workshop with little but the practical experience of hard work and poor conditions, and what little time they had for reading—in the main unguided.

It is no wonder that they came with a burning desire to obtain a background of knowledge of the subjects which would help them to

a better understanding of the causes of the state of affairs with which working class people were faced. They were prepared to make great sacrifices to obtain a chance of a course of study at the College to achieve this purpose. The accommodation the College was able to afford them was meagre in the extreme, and very rough and ready. It was also literally a case of burning the midnight oil as oil lamps were the only means of lighting their rooms. Their financial situation was also very poor and little or nothing was left for books and small luxuries such as smoking, theatres and the like.

In the post war years with new College buildings, students are much more fortunate. With study bedrooms comfortably furnished, a new library and common room, etc. they have been much better placed to get the best out of their time at the College. They are not now called upon to do the many chores which the earlier students were asked to do. They have had also the advantages of WEA and other classes as a background before entering the College, and they have been much more fortunate on the financial side, both from the point of view of more substantial grants and the more numerous sources from which they can be obtained.

Circumstances have, therefore, become more easy, and one would not, of course, wish them to be otherwise. Some students still, however, make a good deal of sacrifice to get to the College, and this gives them an awareness that something worth having is worth such sacrifice.'

Ferdie Smith is rightly widely known and loved in the Labour Movement and in adult education circles. For he has the workers education movement in his bones. With tremendous respect for academic values, he has also deep understanding of and love for the trade union movement, its strength and its weaknesses. He shares its great sense of loyalty to its leaders and to its organisation. He has faith in its future, and in the part that education can play in moulding that future.

'They are happy men whose natures sort with their vocations' was the quotation Ferdie chose from Francis Bacon to conclude his speech to the House of Commons dinner. He claimed such happiness for himself. Happy too, the institution and the cause which can find such a devoted servant to guard its funds, to lock its doors, switch off its lights; to advise, to encourage and to warn.

(2) THE VERY REVEREND D. H. S. CRANAGE, B.D., Litt.D.,
F.S.A., Hon. A.R.I.B.A.

by *Edwin Barker*

Education Secretary, Y.M.C.A.

DIGNITY is not a veneer covering crude knowledge with outward seeming form and comeliness. It is a product of insight into the real value of that which is intellectually grasped and feelingly understood. It comes from some recognition of the ultimate meaning of events and experience, from the attitude of mind and heart which sees everything as related to, and stemming from, the central core of meaning of life and things. It invests the smallest act and the most casual word with significance. It makes everything and everyone important, not with the ponderousness of an afterthought, but with the ennobling immanence of the Holy Spirit whose active presence is everywhere apprehended.

This quality of dignity is uppermost in the minds and experience of all who knew and worked with Dr Cranage. He is himself an embodiment of it, and he transmitted this quality to all he touched and to all who knew him. He invested his activities with an importance which was truly theirs, but which so frequently escapes recognition. By making you feel that something was worth doing, it did in fact become worthwhile and transfused with the spirit of worship. The deed was transformed from routine, from just another activity, to an adventure amongst realities in the company of God. A course of lectures, on the arrangement of which you had lightly embarked, became, in his hands, a search for the finest minds and spirits who could touch to life the understanding and souls of men. It became this without heaviness because these values were given to the occasion, not by you or by him, but by God. Your acts and his were acts of recognition of this existing fact, not acts of creating it, and this capacity for instant recognition of essentials was natural to him—or so it appeared. The discipline, thought, and prayer which sustained it were known to those who knew him well, but would have to be guessed at by others. Just now and again he would say to his intimate friends that he had found a prayer which helped him—would they care to have it?

Education to him was an unfolding of the human spirit demanding fastidious care on the part of the teacher and an enthusiastic respect,

both for the subject matter and for the learner. The Cambridge Lecture Courses which became the Board of Extra-Mural Studies were one outcome of this conviction. Dr Cranage was Secretary to the former from 1902 and to the latter from its establishment in 1924 until 1928. The available resources of the whole University were, by these means, put at the service of men and women for whom University education was otherwise unavailable. The walls of the University were breached from within, and it began to function extra-murally.

It was this care for quality in all that touched men's spirits that led Dr Cranage, with the late Dr William Temple, to take the initiative in providing the services of university men for Servicemen in both World Wars. In the First World War, as Chairman of the YMCA Universities Committee, he directed *'the largest scheme of adult education which has ever at any one time been launched from this country'* (The Rt Hon. H. A. L. Fisher) welding into a team such diverse, gifted and great men as Sir Richard Gregory, Sir Israel Gollancz, and Dr William Temple. Their affection for Dr Cranage and their devotion to the educational purposes and standards which he served lasted beyond the immediate emergency and to the end of their lives. In the Second World War he again acted to achieve the same result, and made available the resources and experience of the YMCA to form and, in the first stages to finance, what later became the Central Advisory Council for Adult Education in HM Forces. His concern was constant, that in education only the best would do. This was markedly evident in his management of the YMCAs own educational work in the last war. Only the best which CEMA (later the Arts Council) could produce was good enough in music; art exhibitions, at a time when everybody was hiding their treasured possessions, had to be of originals and good at that (some Guardian Angel protected these treasures brought out of mountain caves and cellars); libraries must meet men's greatest needs and educational centres and services must have that unmistakable touch of quality which feeds the spirit with eternal food when all around is in ruins or uncertain of its future.

He never identified education with classes and lectures though, when these means were appropriate, he demanded a high standard. One of his great services was in giving a new dignity and value to informal education. It was clear to him that a great deal of the education of adults is incidental to helping men pursue purposes which they

feel are good. In this kind of education, the teacher must, if anything, be better qualified than in formal class work. He has to convey his learning and insight at the point demanded by the learner and in the time required to answer a question—a far more difficult task than the formal and schematic unfolding of a subject. In his Chairmanship of the Education Committee of the National Council of YMCAs from 1919 to 1954, he readily appreciated the requirements and qualities of this kind of work.

Education for leisure has for long been a worthy and laudable purpose of adult education movements. Education for the achievement of social and religious purposes is common in our history. But education for work is vital and has been a marked feature of all sound educational movements. It characterised a good deal of early YMCA activity and needed to find new expression when vocational training and education became a responsibility of the state. To Dr Cranage, this meant seeking ways of helping the trained worker to evaluate his learning and skills, not as an adornment, but as being essential to their fruitful practice. As a result, the YMCA has to-day three Colleges of its own devoted to this purpose and, in Cheshunt College, Cambridge and the College of the Venerable Bede, Durham its students enjoy the hospitality and services of these Colleges and Universities. The Colleges at Rhose, South Wales, Kingsgate in Kent, and Dunford in Sussex, and these Courses in Universities form a part of a total plan and Dr Cranage's concern, on his retirement was for the completion of the whole undertaking.

In the whole hundred and ten years of YMCA history, only five people have received the Golden Ticket of Membership which makes them members of every YMCA in the world. Dr Cranage is one of these, and was presented with his Golden Ticket by HRH The Princess Royal at a luncheon in his honour. For thirty-six years, he has directed the educational work of the National Council of YMCAs and has given to it his great and distinctive character. Thousands of young men who do not even know his name are indebted to him for this. There is a warmth about his dignity, scholarship, and administrative skill which, because of his compassion for men, enables his quality to be mediated to others, however humble, and calls out a responsive affection in all who serve with him.

THE RUSSIAN SUNDAY-SCHOOL MOVEMENT OF 1860-62

by *A Russian Patriot*

(We are indebted to Alderman Peeverett, an Honorary Life Member of the Institute, for bringing this account of a forgotten movement in adult education to our attention. It was originally printed in MacMillan's Magazine of September 1863.)

THE present time is rather an unfavourable one for writing about Russia. The civilized world is not in a temper to sympathize with us. The atrocities related every morning by the newspapers, as having been committed by Russian soldiers and generals in Poland; the ambiguous conduct of Russian diplomacy; the old remembrances of serfdom—all these have very materially engendered a notion, as if Russia were some kind of Asiatic empire, strong only for purposes of destruction, and as if the Russian people had no other aspiration than external greatness, for which it was ready to pay by the sacrifice of its liberty and its human dignity. This belief, like nearly every other strong belief, is certainly not without some foundation; but, happily for Russia, it does not represent the whole truth; and the purpose of the present paper is to try to show the bright side of the picture, of which England generally sees only the dark one—to show, in opposition to official Russia, with its atrocious external policy, with its stifling of every internal liberty, of all local life and independence, the new Russia, the party which can be fairly said to represent the best of national aspirations, the noblest part of its character. I will try to show the tendencies of this party, not in idle words and high-sounding political programmes, but in work—in earnest and hard work; and I hope that the sympathy of every honest Englishman will be with us—that he will more leniently look on the errands of a deluded multitude, and abstain from any sweeping condemnation of a nation the future of which may yet be great and truly useful to humanity.

The Crimean war was undoubtedly a period of renovation for Russia. How bright, how full of hopes and fresh energy that time appears to us now, when we look back to it! Where are those hopes, that glowing enthusiasm to which all difficulties appeared child's play? Cooled down in some distant exile; or, worse, turned to scepticism, by the failure of long-cherished plans! But let us speak

of that time. The simple remembrance of it is refreshing and invigorating. The Government was humbled by the signal failure of the war, and in the meantime national pride was gratified by the heroic defence of Sebastopol. Naturally enough, society began to look on Government and the system of Nicholas as the cause of our defeats, and to compare the imbecility of superior command with the valour of the soldier and subaltern officer. The Crimean war was a practical illustration of the weakness of the Government and of the vital strength of the people. The Government itself instinctively felt this. For some years afterwards it dared not interpose its pseudo-activity in every department of human life. Only by degrees, as time effaced the impression produced by the Crimean struggle, did it again take to its traditional policy—improved this time by a careful study of a worthy teacher, the French Emperor, and his scientific system of administration. But, for some three or four years, the saying of Prince Gortschakoff, '*Le Gouvernement Russe se recueille*', was as true for the internal as for the external policy. Gloriously, like spring vegetation after a hard winter, did the social strength break out at that period. Grand industrial enterprises, railroads, renovation in literature, all came at once. Certainly, faults were committed. The want of experience, and a too great confidence in our young and yet untried forces, led, particularly in industrial life, to hazardous enterprises. Some failed; but who can boast of a beginning without such faults?

The question of popular education was one of the favourite topics of the time. It was a field on which nearly all was yet to be done. A great number of young men, wearied of the eternal speeches about love for the lower classes, and the wish to sacrifice life and fortune for their sake, were eager to illustrate their theories by experiment. In this class of men there was an eager longing for actively helping the people, and showing by palpable facts that they earnestly meant what in the opinion of their opponents was considered to be mere phrases without meaning. The best part of the landed nobility concurred in this feeling. They wanted to make amends to their serfs for the misdeeds of their ancestors—to fill the chasm which separated them from their peasants. They hoped in time to modify the strong prejudice of the peasants against any one who differed from them in dress or habits of life—to bring them to look on the civilized classes as their protectors against the encroachments of bureaucracy. Under the influence of these feelings, Russian society determined to take into

its own hands the education of the people. This was a question of vital importance. Till then, the great argument of Government for taking into its hands the management of every department of life, was the indolence, the frivolity of society, its incapacity for prolonged exertion. Society had to prove that this was not the case. In this special question of popular education it had to assert its capacity for practical work; and both sides understood very well the conclusions which were to be derived from the contest. The Government understood that society, having taken the guidance of popular education, and proved itself able to manage it, would be proved able to manage many things besides, and would claim independence in some form or other.

All the aspirations I speak of were embodied in a practical form in the Sunday-school movement. This was the field on which the battle between society and Government was fought.

The Sunday-school movement began in the summer of 1860. If I mistake not, the first example was given by the University of Kiew; but not more than a fortnight later the first Sunday-school was opened also in St. Petersburg. Here the honour of the beginning belongs to military men—staff-officers and engineers. The building used for the first school was a military barrack belonging to military telegraphists. The leaders of the movement asked the authorization of Government for opening a Sunday-school, and using for this purpose the Government building. Great was the perplexity of Government. To refuse was to take the odium of being opposed to one of the first efforts made to civilize the people; and a Government which at that time had the pretension to be called liberal would not take such a decisive step. So, after some wavering, consent was reluctantly given, and the first school in St. Petersburg opened in the barracks of the telegraphists. But the consent reluctantly given was, for some time, again withdrawn. One Sunday the boys and teachers found the doors of the barracks, where they assembled, closed by superior command. The crowd stood for some time wavering before the doors, the poor boys quite puzzled to find their notions about the necessity of learning subverted in this manner. Happily, in the crowd of teachers stood the priest who had volunteered his services to teach religion—a noble-hearted man, devoted to the cause of popular education. Turning to the assembled school, he attributed to some misunderstanding the closing of the barrack; and, taking the lead of the boys, he carried them away to his lodging, and there gave his customary lesson. The barrack was soon again opened to the school; but this episode showed

the position which Government had taken towards the new movement.

The example of the school in the barrack of the telegraphists soon found numerous followers. Schools began to spring up in every part of the town; and six months had not passed after the beginning of the movement when St. Petersburg could boast of twenty-eight Sunday-schools. Generally the opening of a Sunday-school took place in the following manner: Private gentlemen, interested in the subject, formed a committee, collected money, and sent a deputation to the chief of some government building suitable for the school, and not used during Sundays, asking leave to place the Sunday-school in it. Petersburg possesses seven gymnasiums, or schools preparatory to the university. The class-rooms of these gymnasiums, not used during Sunday, offered a ready place for the Sunday-schools, and to the directors of the gymnasiums the Sunday-schools applied. With the exception of one single pedantic director (a German), their request was received favourably. The German director I allude to refused, saying that the dirty street-boys assembled in the Sunday-school would spoil the floors of his class-rooms.

Some schools found room in barracks, some in military schools. Two were even opened by the student-officers of the staff and artillery academies. A few schools found room in private dwellings. The committee of the school which was opened in the suburbs of Schlusselfburg, the most industrial part of St. Petersburg, applied to the owners of a manufactory of the neighbourhood, for a place in which to establish the school; and these gentlemen most generously collected money and took a separate house for the purpose.

The room in which to establish the schools having been found, the managing committee bought the necessary books and school materials, and invited teachers. Teachers were easily found. The whole youth of the middle classes of St. Petersburg volunteered their services. Students of the university and of the school of law, with artillery, engineer, and staff officers, private gentlemen, and a great number of ladies, came forward, happy to be useful to their fellow-creatures. Only the court-aristocracy (there is no other in St. Petersburg) held aloof from the movement, too indolent to undertake the difficult duties of teachers, and too servile to countenance a movement which was viewed unfavourably in high quarters. These gave neither their money nor their influence. They proved, as they always have done in Russia, useless or even worse. The same cannot in justice be

said of the clergy. I do not speak of the higher orders of the hierarchy—these followed the example of the aristocracy; but some of the parish priests showed themselves in a very favourable light—which, it must be also said, was little expected from them. The Sunday-schools helped to discover many and many a true Christian priest, who devoted his labour to the teaching of the children, and whose influence was beneficially felt in the school committees. The ladies who undertook to teach in the schools also belonged to the middle classes—chiefly wives and daughters of scientific men, of officers, and of country squires spending the winter in St. Petersburg.

The number of teachers was more than sufficient, and some schools were even obliged to refuse offers. On the average every school had more than forty teachers, and the total number of them in St. Petersburg was more than 1,000. This great number of teachers allowed the use of a particular method of teaching, which cannot be used in common schools. A school of, let us say, 200 boys or girls had forty teachers, every one of whom took round him a group of five pupils. In some schools the teachers divided themselves according to the subjects taught—arithmetic, writing, and spelling, history, geography, etc.; and in that case the group of pupils was handed from one teacher to another, or rather one teacher after another came to it. But the teaching was always carried on in groups of from four to six pupils. In the greater number of schools one teacher took charge of one group and taught it all the different branches.

The subjects taught, and the methods used in teaching, were different in different schools. All questions of this kind were decided for every school by the teachers, assembled in meetings. The teachers became members of the committee which had created the school; and this committee elected a manager and a secretary, who took charge of the whole business of the school; but all questions relating to different pedagogic methods, the selection of class-books, etc. were decided by meetings of the teachers, generally held in every school once a fortnight.

The teaching in the Sunday-schools embraced reading and writing, conducted together; arithmetic, taught as much as possible in examples taken from everyday life; a little geography; national history; and, in some schools, the rudiments of natural philosophy. Some schools were happy enough to find volunteer teachers of drawing; but those were exceptions. Religion was taught in all the schools by priests who had offered their services. In the six girls' schools the

same subjects were taught, by ladies and gentlemen together, the latter undertaking generally the teaching of arithmetic and natural philosophy.

In the first period of the existence of the schools there was no community between them. Each formed a whole, quite independent of the rest. But, by degrees, a certain community sprang up. The municipality of St. Petersburg took a lively interest in the question, and delegated one of its secretaries to study it, and help the schools by grants of money and school materials. This secretary, a most able and honourable man, was the first link between the schools. Another means of union arose out of the creation of a Sunday-school fund at the establishment of one of the most important booksellers of St. Petersburg. This fund was raised by voluntary subscriptions. To help it, lectures were delivered, during the winter of 1860-61, by the most distinguished Russian writers; books were published, and private theatricals performed, for the same purpose. The funds derived from all these sources were very fairly divided among the schools. Another, and even more powerful, bond of union among the schools originated in one of the girls' schools, the committee of which invited delegates of all the other schools to take part in its meetings, and decide questions of common utility.

The Sunday-schools—as, I believe, is clear from this sketch—were not, like the English ones, purely religious schools. They had a far more secular character, and were rather destined to help the general education of the people in its various branches, including religion, than to keep exclusively to this last.

All the schools were crowded. Some, as the one in the suburb of Schlüsselburg, had more than 500 pupils, mostly from the manufacturing factories of the neighbourhoods. Generally, the schools had from 100 to 200 pupils. The twenty-eight schools of St. Petersburg had, in all, nearly 4,500 pupils. Generally, these belonged to the lowest classes of the town-population; children of servants, apprentices in different workshops, formed the majority. Grown-up peasants and workmen were intermingled with these; and one would frequently see, at the same table, boys of ten and full-grown peasants, working diligently at some problem of arithmetic. The girls were, for the greatest part, apprentices in the numerous dressmakers' shops of St. Petersburg. Daughters or servants of petty traders came also in great number; but generally the girls belonged to a class somewhat higher than the boys. In age they varied between ten and eighteen.

The attendance at the schools was pretty regular—at least in so far as it depended on the pupils. The girls particularly were not always allowed to attend, especially before the Christmas and the Easter holidays, when high life had to get new dresses and bonnets. At these times the poor girls had to work on Sundays as well as on weekdays. Some of the dressmakers could only be induced by repeated entreaties from the members of the school-committees, and sometimes by the threat of publicity, to allow their apprentices to go to school. And yet the teaching took very little time. The schools were opened at eleven, after church service, and at two the secular teaching was finished, and one hour more was taken up by the priest. At three the pupils left the school. Except the Sundays, all the great holidays of the Greek Church were used for school teaching. Christmas gave three days, Easter the same; so that the whole number of school days in the year was from seventy to eighty.

With only that limited time at their disposal, the Sunday-schools made a great advance. After one year's schooling a great number of pupils who at the beginning did not even know the letters of the alphabet were able to read fluently, to write, and use the four rules of arithmetic. The more advanced had got some knowledge of history, geography, and natural philosophy.

It was a general rule in all schools that the pupils should be treated with the greatest kindness. No punishment or compulsion was ever used. The pupils were free to come or absent themselves without any one asking the reason. In some schools, particularly with grown-up pupils, it was left to their own decision what they should study; and very often a man who was able to read and write came only to study drawing or arithmetic. The schools lent books to pupils who wished to read at home during the week, and the books were always carefully returned. It was a rule to address the pupils with 'you', instead of 'thou', the former locution being used in Russia between equals, and the last only towards inferiors. This friendly tone of the Sunday-schools was a great inducement for the pupils. It contrasted so agreeably with the coarseness of their every-day life—the teaching was so pleasant, so diversified, the relation on equal footing with civilized persons so attractive—that the schools were crowded. Friendship sprang up between pupils and teachers. One winter did much to destroy the prejudice created in the mind of the people by centuries.

Hitherto I have spoken only of St. Petersburg. But the same movement went on all over Russia. Moscow had twenty schools; the other

great towns each four or five. There was no town which had not at least one school; and at the beginning of 1861, the total number of Sunday-schools in all Russia, supported entirely by voluntary contributions, and with voluntary teachers, was certainly not less than 300, with 25,000 pupils, and nearly 4,000 teachers. The character of the movement was a little different in different towns. We have seen that in St. Petersburg the movement was exclusively supported by the middle-classes, and viewed rather with enmity by the aristocracy. In Moscow the corresponding middle-class is not so numerous, and, generally speaking, not so civilized as in St. Petersburg. The bulk of so-called Moscow society consists of absentee landlords, retired officials, etc.; it does not stand high either in energy for purposes of common welfare, or in true civilization. This was the reason that in Moscow, with few exceptions, the Sunday-schools were in the hands of the students of the university.

Let us return now to the Government. We have seen that from the beginning it was not well disposed towards the new movement. As the movement extended, the anxiety of the Government increased. Members of the imperial council denounced it as a gigantic conspiracy to overthrow imperial authority, to destroy religion, property, family, all ties of society. Rash sayings of young students, often purposely changed in meaning by the spies who had overheard them, were officially quoted as a proof of the dangerous character of the movement. But, side by side with those who foolishly denounced a conspiracy where there was and could be none, the teaching and meetings being quite public, there was among the counsellors of the Emperor a far more dangerous set. These understood the meaning of the contest; they saw the influence which the Sunday-schools began to give to the civilized classes, the sympathy growing stronger and stronger between the peasant-pupil and the teacher. They saw a danger for their system. They decided to fight against the first earnest striving of Russian society. The plan of those men was, on the one hand, to influence the Emperor against the Sunday-schools, by representing them as revolutionary, dangerous, immoral; and, on the other hand, to try, by unnecessary interference with the school organization, to disgust society with the work so brilliantly begun, and drive it, perhaps, to some rash step.

The first step in this direction was taken in the winter of 1861, some months after the beginning of the movement. The Minister of Popular Education published a regulation for the Sunday-schools. By

it every school was submitted to a Government inspector. The teaching of history, geography, and natural philosophy was prohibited. This regulation was calculated to create discontent among the teachers, and to disgust them with the work they had undertaken; and, indeed, in Moscow, and some other university-towns, where the Sunday-schools were chiefly directed by young students, the Minister of Popular Education realized his purpose. The young men were disgusted with this insolent intervention in their work of love; a great number of them left the schools; and only by the exertions of the older and more steady teachers were the schools continued in those towns. But in St. Petersburg the regulation had not the influence it was calculated to produce. The teachers—generally steady men—understood the aim of the Government, and preferred to do half the work they intended, rather than to leave it entirely undone. The entreaties of this section of the teachers prevailed; and the school movement not only continued, but even increased in St. Petersburg. In the spring, a great number of the teachers left town to go into the provinces and the neighbouring villages, as is the custom in Russia during the summer. But enough remained to continue the work; and those who had left the town tried to apply in the country their experience as teachers, to popularize their new methods, recommend new manuals, etc.

The year 1861-62 found the Sunday-schools strongly organized. The novelty was gone; but the schools were felt as one of the elements of town-life, a thing which had vitality in it. During the winter a whole popular school-literature sprang up; and a society for facilitating the circulation of the new school-books, so as to bring them within reach of village-schools in the remotest provinces of the empire, was organized, and went actively to work. In St. Petersburg and Moscow reading-rooms for the people were opened, and were soon overcrowded by peasants, workmen, and small tradesmen.

We have to relate now the end of this movement, which many a Russian remembers with more pride than many a bloody battle bravely fought for other interests than the welfare of Russia.

The month of May, 1862, saw a great part of St. Petersburg in flames. The poorer parts of the town were consumed; terror was in every heart. As is always the case in such calamities, every party accused every other of atrocious acts. The Reactionary party accused the Liberals—the 'reds', as they were called; the people accused the Poles. At the first moment, when the flames broke out, the Govern-

ment was terrified. It expected an outburst of popular discontent; but, when it saw the people and society even more terrified than it was itself—when the Emperor found himself surrounded by devoted multitudes which looked at him as their saviour in this terrible crisis—the Government took heart. It decided to improve the opportunity, and destroy with one blow the growing influence of the Liberal party. The Government took on itself the dreadful responsibility of officially accusing the Liberals of having ordered the fire with the hope of bringing the people to a revolution. At another time such an accusation brought against honourable men would have found no belief, but in the excitement of the moment the people could not be expected to reason calmly. All the influence produced on the popular mind by the Sunday-schools was lost, at least for the time. The people clamoured for blood, for the execution of the criminals. It was enraged at the pretended weakness of the authorities. But there was no one to be punished; and, till the present time, not the slightest fact has been found to support an accusation which, at the time, might have led to a general massacre of all the educated Russians.

The Sunday-schools were not forgotten in this proscription of the Liberal party. When the popular feelings were sufficiently excited, a circular of the Government put an end to the existence of the Sunday-schools, and the popular reading-rooms, sweeping away with one stroke of the pen 300 schools, with nearly 25,000 pupils, and some twenty popular reading-rooms, and thus destroying in one minute the hard work of two years.

This, I trust, is a fair description of the first trial of Russian society to do practical work. I believe that no impartial judge will say that it had failed in the work; and the violent end put to the existence of the Sunday-schools is certainly no argument against them. My purpose has been to show to the English public, by this episode of our history, a Russia which is totally different from the official Russia—a Russia whose ideal is not in physical force, but in civilization; a Russia which, though a small minority, though persecuted by the Government, never loses heart, and which at the present moment is certainly beginning anew the work of civilization and liberation, not to be stopped till success crowns its persevering efforts. My aim has been to bring the English public to distinguish between these two Russias, and to sympathize with the one as much as it hates the other. I shall be happy if I have done even a little towards realizing my purpose.

VOCATIONAL EDUCATION

by *Norman Fisher*

Chief Education Officer, Manchester

I HAD not long taken my seat in the train when A and B entered, to be followed not long after by Socrates. After they had settled into their seats and exchanged greetings, Socrates spoke:

S. 'Tell me, A, for I have long wanted to know, what is a liberal education?'

'And I, Socrates,' replied A smiling, 'know better than to fall into that trap, for I am quite sure that you know the answer better than I do.'

'Let us see then,' said Socrates, 'if you have no objection.'

'On the contrary,' answered A, and B and I joined in, for our journey would last several hours.

S. 'Very well then, I take it that by a liberal education you do not mean one associated with or arranged by Mr Clement Davies and his friends.'

A. 'We can concede that.'

S. 'Nor, I take it, do you mean that education governed strictly by the views, assuming that you and I know what those views are and agree upon them, of the philosophic radicals or, let us say, of John Stuart Mill.'

A. 'I hardly think so.'

S. 'Nor do you mean, I take it, that it is liberal in the sense of being free or bountiful.'

B. 'Good heavens! Socrates, our journey is a little more than three hours and if you proceed at this pace we shall not have begun by the time we have finished! Let me try: a liberal education is one which is not useful. Now, do your worst with that.'

S. 'Not useful? Not useful to whom? To the student or to the community?'

B. 'Why to either, by Harding.' (Editor's note: H. was a minor deity who is believed to have flourished in the later sub-atomic age, and to have been especially popular with seers and soothsayers.)

S. 'I see: the student can, then, make no use of it?'

B. 'No financial or commercial use.'

S. 'Let us take an example: learning to play the piano—is that useful to the pupil or useless?'

B. 'It can be either.'

S. 'Learning the piano, then, is either a part of a liberal education or, alternatively, not a part but a part of some other kind of education, the nature of which you have not yet considered.'

A. 'As usual, Socrates, you are confusing B, who I should have thought manages to confuse himself sufficiently without your assistance. I think we should leave the word liberal for the moment, at least.'

S. 'Most willingly.'

A. 'And use the terms vocational and non-vocational instead.'

S. 'I see. Vocational education, I take it, is education for some calling—the Church, perhaps, or medicine.'

A. 'You are in a very teasing mood to-day, Socrates. It is nothing of the kind—or rather it need not be of that kind. It is education for the sake of earning one's living as opposed to education for its own sake.'

S. 'Education for its own sake strikes me as a peculiar notion. I should have thought that all education was for the sake of the student, and perhaps indirectly for the sake of the community. But let that pass. Would it help if we took a particular subject? The English language, for example—is that a vocational study or non-vocational?'

A. 'It can be either, I suppose: it depends on how you study it.'

S. 'On how you study it? Not upon why you study it?'

A. 'I think not.'

S. 'So that you might study English in a non-vocational fashion, although for a vocational end.'

B. 'But of course, by Joad! (Editor's note: Sprogg suggests that this should be 'By Jove!'—yet this was written long after the Attic period.) 'That is exactly what we are trying to do.'

S. 'And sanitary engineering: I assume that that is study for its vocational end and not for itself? Can that be studied in a non-vocational fashion?'

A. 'No.'

S. 'So the distinction depends partly on the subject and partly on the treatment of the subject—not at all on the motive? The ordinand may study theology; the aspirant musician the piano; but both are non-vocational studies?'

A. and B. 'Agreed.'

S. 'And can such things be studied in a vocational way?'

B. 'They are vocational, Socrates, but also liberal.'

S. 'I understand: so that what is liberal in education may be vocational or non-vocational. But what is it which decides which it is?'

B. 'Simply the use to which it is put or going to be put.'

S. 'But did you not say, B, that what ever is liberal must be useless?'

B. 'I did, Socrates, you are quite right. I should have said humane, not liberal.'

S. 'Meaning, I suppose, something which has reference to human affairs?'

B. 'Yes.'

S. 'Like Mathematics?'

B. 'I suppose so.'

S. 'Or sanitary engineering?'

A. 'No, Socrates, humane studies, as you very well know, are non-technical studies. Sanitation is a technical matter. It is not human in this sense but animal, biological, call it what you like. As to Mathematics, I should include that too. It is human in as much as it deals with abstract thought in its pure form, and with human problems in its applied form.'

S. 'Wasn't it you who were complaining to me last time we met that modern art was abandoning the abstract and becoming more humane?'

A. 'Well, Socrates, I will very willingly abandon the word humane, if you like, and go back to our original word—liberal.'

S. 'I am glad to do so. We know now at least that it is not the same as humane, that it is not necessarily useless, and that it may be either vocational or non-vocational. Can you suggest anything else?'

At this point A and B decided that they were hungry and, concealing the sandwiches which they had bought before the train started and ignoring the solemn vows which they had sworn after last eating in the dining car, they scrambled rapidly out of the compartment and disappeared.

S. 'You are very silent.'

Myself. 'I have no wish to offer myself as a victim to you on this occasion, but prefer to learn from the discomfort of others.'

S. 'And what have you learned this evening?'

Myself. 'Chiefly, that educational discussions might be greatly clarified if their terms were more strictly defined.'

S. 'It was hardly worth missing your dinner for such a conclusion as that.'

Myself. 'You would not regard that as a hardship, Socrates, if you travelled on this train as often as I do.'

S. 'But what else, for I am sure by your expression that there is something else, have you learned from our discussion so far?'

Myself. 'It seems to me, Socrates, that the chief error into which our friends have fallen is to regard the terms "vocational" and "non-vocational" as mutually exclusive. In this, of course, they express a long standing tradition in English educational thought, which is hag-ridden by a morbid fear of vocationalism—a product, no doubt, of the highly utilitarian background of English public education. Indeed . . .'

S. 'I have heard your lectures on the history of education before and, if I may say so, have already profited by them. What is more, I quite agree with you that we often seek the distinction between vocational and non-vocational in the wrong place. But perhaps I can put to you the question which I put to our friends earlier—what is a liberal education?'

Myself. 'I wish you would tell me the answer to that question. But I was about to say something more, when you interrupted me, about the vocational in education. I was about to put the problem in another way and to say that the true definition lies in the fact that any subject can be studied liberally or illiberally.'

S. 'And what decides whether it is liberally or illiberally studied?'

Myself. 'I find it not easy to put it into a word, but shall I say—delight. If you study something with delight, then it seems to me that it is liberal. If you study something merely to pass an examination or in the hope of earning money from it, then the act of study in itself is free from delight.'

S. 'It is unusual, I think, to base one's definition upon the product rather than the process, but let us accept it for the moment. Does the Classical scholar experience delight in his studies?'

Myself. 'Of course.'

S. 'And is there to be found delight, then, in the learning of Latin grammar?'

Myself. 'I do not think that one can ever make any progress with this subject unless one is prepared to distinguish quite clearly between that preparatory stage of education, which for most of us is alas! up to the age of about 16, and what I regard as the main

part of education, the period of Sixth Form and University studies when we are chiefly concerned not with the acquisition of knowledge and skills, but with their application and understanding.'

S. 'I realise that in your profession you must attend a great many school Speech Days but have you really answered my last question?'

Myself. 'If I have not, let me try to do so now. If you grant that the education we are talking about is something which for most of us takes place very largely after the age of 16, then perhaps you will follow me when I say that one can still at that age accept drudgery, the amassing of information, the development of skills, processes which in themselves may be tedious, so long as they seem worth doing. That is to say, we are so seized with the delight of trying to master some particular study that we will put up with hours of drudgery, if necessary, in order to secure that mastery. Now this is what I mean by a liberal education. Conversely, I believe that people can study even philosophy in an illiberal fashion. I am not sure that I have ever met them, but I should imagine that there are people who by some sort of educational momentum find themselves graduating as philosophers and setting up as University teachers of philosophy without any delight in the subject.'

S. 'This strikes me as one of your remarkable hypotheses, but I shall not contest it. Let me ask you rather whether you regard it as possible to include sanitary engineering in a liberal education. Surely this is a subject which is most delightful to some, indeed, particularly those to whom it is an agreeable vocation.'

Myself. 'You are trying to confuse me, I am afraid, but it is clear that I shall have to introduce a qualification to my definition. Some subjects, I must admit, have a wider reference to human experience and moral values, to aesthetic and literary values, than have others. Regretfully, I should have to exclude sanitary engineering from a list of liberal studies, although I have no doubt that it can be a source of great delight to many. I have not, of course, said that all delightful studies are necessarily liberal.'

S. 'I grant you that—but what about mathematics? Has that a wide reference to these human problems—aesthetic values and literary values that you are telling me about?'

Myself. 'Frankly, Socrates, I know so little about mathematics that I find that hard to answer. My impression is that it is rather like music—something which has in itself so many potentialities that

although it is too much of an abstract study to be closely related to human problems, has nevertheless imaginative and aesthetic possibilities which are so great that it must be regarded as liberal study.'

S. 'We can, no doubt, spend some time in discovering what you mean by these rather lengthy terms which you are beginning to employ, but I must try to keep to the main point. What about Physics—is that a liberal study?'

Myself. 'In so far as it consists of Mathematics, yes. Otherwise with some reluctance I am bound to say that I feel it is not. Its reference to human affairs is, at the moment, exceedingly limited and I am disposed to apply another test and to consider what those trained exclusively in the natural sciences make of human affairs when they emerge from their laboratories in order to dabble in them.'

S. 'I agree that the spectacle is discouraging, but may it not be something to do with the limitations of those who are attracted to natural science as it is now taught, and consequently, to the limitations of those who ultimately come to teach it rather than of the subject itself? You know that I have said much in another place about the importance of teaching in these schools.'

(Editor's note: the reference is to the 'Republic'. Literature of this and of earlier periods abounds with references to this work, which is believed to have been destroyed by public decree in 1984.)

Myself. 'I think it is now time, Socrates, that you gave a definition of liberal education.'

S. 'Very willingly—but, unfortunately, here we are slowing down at my station. You will remind me, will you not, to give you my definition when next we meet?'

DEVELOPMENTS IN SCIENCE TEACHING

by H. D. Turner†

*Staff Lecturer in Science, Sheffield University Department of
Extramural Studies*

SCIENCE, in the sense that we shall consider it here, has only recently been included amongst the subjects studied in Adult Education classes, although it has long been the practice to teach biology, geology and astronomy in both University Extension and Workers' Educational Association classes. There are still many people who believe that Science either cannot, or should not, be taught in Adult Education classes, and others doubtless consider that such teaching is at present on probation.

This article is intended to indicate some of the ways in which the teaching of Science, and of its history and philosophy, has recently been developed in Adult Education classes; and to review, in the light of experience, both the results of investigations of such teaching, and the various proposals made for its development.

We shall be concerned here with the teaching of Science, and not with the separate scientific disciplines into which the body of scientific knowledge has been divided. Valuable and absorbing though the study of biology and astronomy may be, I should choose to regard their position in Adult Education as means to ends, rather than ends in themselves. Biology, astronomy, chemistry, and all the other formal sciences are, after all, merely expedient subdivisions evolved during the growth of Science; and it is with the growth of Science, the nature and meaning of scientific enquiry, the impact of Science on society, and the moral, ethical, and technical problems posed by the further development and application of Science, that we should be concerned. Science is both a creative activity of Man, and a specialised type of discipline, with unique impact on Man's view of himself and his universe, and, in its applied form, with vast and far-reaching consequences for Man's social development. The education of the full Man requires that he be informed on these matters, lest his opinions on moral, ethical, religious, social and economic problems be distorted by ignorance of the meaning and consequences of this most important intellectual achievement of mankind.

The organisation of Science teaching must take into account the motives, interests, capacity and background of the potential students;

and courses must obviously be attractive, and be presented in such a way that student interest is maintained.

It seems reasonable to suppose that in any class, each student is unique in the sense of possessing a complex motive, compounded from various basic interests. It is suggested that the following list, although not necessarily exhaustive, contains most of the reasons which a student may have for attending a class in Science.

1. General:

- (i) The class as a social occasion.
- (ii) Loyalty to a particular group, a particular tutor, or to the organising body.

2. Specific:

- (i) Desire, in Clerk Maxwell's phrase 'to find out the 'go of things'. (Things here may refer to natural, or man-made phenomena.)
- (ii) Desire to know what Science is about.
- (iii) Desire to know how Science and Technology affect the individual. (This includes both the impact of Science and Technology on Society, and also the impact of Science on philosophical speculation.)
- (iv) Interest in natural phenomena. (This would cover such diverse interests as bird-watching, astronomy, botany and geology.)
- (v) Interest in what Science has to say about the development of Man, his place in Nature, and the development of Society.
- (vi) Desire to keep up-to-date with modern trends in scientific investigation.

Even if it is scarcely possible to define the motive of the individual student, it should be possible to discover the general motive of a group of people forming a class, and to adjust the development of the teaching accordingly although there is at present no way of investigating such group motives quantitatively. The Science tutor must sense, intuitively, the motives and interests of the group in order to decide on the appropriate presentation, unless the class is recruited to attend an advertised series of lectures, when selection tends to operate so as to produce a group whose members have similar motives. In this case motives will tend to be determined by the form of advertising used, and the task of the lecturer is much simplified in that he can follow closely the approach and treatment foreshadowed in the

published syllabus. With homogeneous groups of this type, follow-up courses are easier to devise; reference will be made later to the way in which, in one instance, courses of lectures were arranged along these lines, i.e. *Electrons in Action*. In general discussion, at the end of this article, of the ways in which Science classes have been organised, it will be seen how the various groups for which different approaches have been thought desirable have been formed by consideration of the probable motives and interests of their prospective members.

Some quantitative investigation has been carried out into the interests of students (W. E. Flood, *Adult Education*, December 1949) and into the most popular approaches in Science teaching (W. E. Flood, *Adult Education*, December 1948). Positive suggestions have been made by C. Dixon (*Adult Education*, March 1949) and by D. Layton (*Adult Education*, August 1952), about the best ways of presenting Science teaching. The results of these investigations, and the various proposals made will be examined critically in the light of experience in the Sheffield area during the last five years.

In his investigation of the interests of students, Flood obtained the opinions of members of a number of existing Science classes; the results obtained are reproduced below. (The sequence has been altered from that given by Flood, so as to show order of interest.)

*Order of Interest**Subject*

- | | |
|----|---|
| 1 | Medicine, disease and health. |
| 2 | Future advances. |
| 3 | { Applications of science to industry. |
| | { Psychology. |
| 5 | New discoveries and theories. |
| 6 | Pure (non-useful) biology. |
| 7 | { Applied biology and agriculture. |
| | { Astronomy. |
| 9 | Science of everyday things. |
| 10 | Ethnology and anthropology. |
| 11 | { Geology. |
| | { Meteorology. |
| | { New scientific devices. |
| 14 | Scientific biography. |
| 15 | History of Science. |
| 16 | Public use, control and direction of Science. |
| 17 | Wireless (with television). |

18	Mechanical applications.
19	{ Fundamentals of physics and chemistry. Civil Engineering.
21	
22	Methods of teaching science.
22	Work of institutions: surveys, reports.
23	Aeronautics.

The group of people who answered the questions did not constitute a typical cross-section of the adult population, but were deliberately chosen to be representative of those people attending Science classes. A complete investigation of the possibilities of Science teaching obviously requires the collection of opinions from a typical cross-section of the entire adult population, and it is proposed to begin such a survey in the coming session.

Most of the Science teaching in Adult Classes at present is in the biological sciences, and hence it is not surprising that the above survey shows predominant interest in the problems of medicine, disease, and health, i.e. in applied biology. If we neglect this indication, as relating only to a non-representative sample of the adult population, it seems that the major general adult interest might very well be in industrial applications, new theories, discoveries and devices, and agricultural applications: in fact, in Science and Technology as they affect the layman and his material surroundings; and that such topics are of more interest to this group than biology. The second survey conducted by Flood shows that the most popular approach, again amongst the students of Science classes, is that of presenting the practical applications of Science as they affect the layman: and in a small, unusual group of people from a Training College, interest was shown in the History of Science. It seems that people are universally interested in the practical applications of Science, in Technology, in discussion of future developments and in new theories affecting our view of Man in relation to the Universe. It is remarkable that amongst classes dealing mainly with biology, this interest in the practical applications of Science should predominate. I would suggest that Flood's conclusions as to the limited popularity of the History of Science may not be generally valid; further research into the likes and dislikes of the total adult population may show resemblances to his special group. The general experience in this area confirms the popularity of the approach to Science through Technology; and certainly suggests that there may be greater general interest in the historical approach than Flood suggests.

In his article on 'Science in Adult Education' (March 1949), Dixon suggests that four approaches might be developed in the teaching of Science, and he defines these as:

- (i) Subject Matter.
- (ii) Methodology.
- (iii) Historical.
- (iv) Social.

One would not question the importance of including known Science in Science teaching; but one has to have some basic information on which to build the development of instruction in known Science. The difficulty of (i) as the approach to Science teaching for people who know no Science is that even if one could assemble a class, one would find it difficult to retain the students, whilst the subject was being presented and interest developed, in the early stages. This would not be the case where the students were already interested in Science, or where a Science class was designed to follow a class in some specific topic, e.g. biology, or astronomy.

Under (ii) I would dispute the truth of the statement about the Scientific Method 'the rigorous use of [which] by a great number of people is responsible for the achievements of Science . . . ' I believe that this facile view of Science and the methods employed in scientific research is not only false, but potentially dangerous. There may be a limited form of scientific method, applicable to the solution of certain technological problems, and certain aspects of scientific development in the nineteenth century may appear to have come about by the application of this method; but if one surveys the whole field of scientific achievement, one comes to the conclusion that scientific advance is mainly produced by the hard work involved in the accumulation of data; ultimately inspiration produces the pattern which fits all the isolated facts.

When once the pattern has been produced, a particular theory forms a consistent, coherent whole. It can be taught in a logical manner, and the steps in its development can be considered in logical sequence. When the subject is being dealt with 'historically', the consequences of a theory can be seen as the inevitable illumination of large portions of a particular field of Science. Thus we are led to believe that the achievements of Science are the consequences of the rigorous application of a 'scientific method', forgetting that the development of Science on which the achievements rest depends

ultimately on the accumulation of data, together with the invention of fruitful concepts. In fact we confuse the methods of application of theory, which are of logical stereotyped form, with the activity involved in producing the related system of concepts which form the theory, the evolution of which represents the development of Science.

What Dixon calls the scientific method is, I believe, better described as the rational method. It is used by historians, by lawyers and by all who collect, analyse, and collate data, and draw conclusions therefrom. We all make use of this technique to some extent in our everyday lives, although we are not all aware of the advantages accruing from its systematisation. Although it may be very important that people should be made aware of these advantages, and of how they may be obtained, it is not necessarily the function of the scientist to perform this service, and it is certainly unreasonable that he should try to establish pre-emptive responsibility for the discovery and application of the rational method; rather should he try to ensure that, in making those decisions which are required from time to time in everyday life, the average man takes into account the knowledge that the development of Science has made available.

A widespread belief in the universal efficacy of a scientific method, allied with an increasing materialism which sees Man and his functions increasingly explicable in mechanistic terms, may produce a situation unfavourable to the development of Science. Scientific theories enable us to make predictions which are precise only if certain conditions are satisfied by the experiments on which the theories are based. If these conditions are not satisfied, as would inevitably be true of social experiments, where the influence of the observer would be difficult to allow for, the experiments must be interpreted statistically, and predictions become statements about probabilities. Our social problems cannot then be solved by the same routine methods that we employ for the solution of technological problems, and the methods of scientific enquiry are certain to give disappointing results if applied outside the proper field of Science. This may lead to widespread disillusionment, and to an antipathy to Science, which, at a time when the increasing cost of scientific research is borne almost entirely by the public, may very considerably reduce the facilities available for the prosecution of scientific work.

It is necessary, then, to teach the methodology of Science—the scope, limitations, and techniques of scientific enquiry—to prevent the layman believing what Dixon would teach him.

Dixon further suggests that 'the Historical approach is a fairly obvious one to suggest at this level of education', and Layton (August 1952) also makes much the same point in advocating the inclusion of the study of the History and Philosophy of Science in Adult Education, as a means of bridging the gap between the Arts and Science. It has already been suggested that much more investigation of student interest is required before one can say whether or not this approach is likely to have a wide appeal. I feel that the History of Science and the History of Technology have their own rightful place in adult education as part of the story of human endeavour, but that one requires some student interest on which to build these studies. Ways in which this might be provided are suggested later. In general, I think that in the teaching of Science and Technology the subjects should be developed in historical sequence, as far as possible, in order to simplify teaching.

Under the fourth category—'Social'—Dixon suggests courses at two levels, one elementary, and one advanced. There are obviously many people interested in the social impact of Science, and although teaching of this sort is not really Science teaching in the strict sense, yet it serves an extremely useful purpose. As will be described later, courses fulfilling these conditions have been given with great success.

In addition to the suggestion about the History and Philosophy of Science mentioned above, Layton also envisages 'making full use of the fact, that, in adult education, not only is one not bound by tradition and external pressure to the conventional divisions of knowledge, but the, *often unwritten and unspoken*, questions of the students, around which the course should be built, frequently cut right across these divisions'. This last paragraph, although obscure, would seem to imply agreement with my plans for the teaching of Science rather than various Sciences. Layton also suggests the provision of hybrid courses for non-scientists designed to introduce Science through the study of its History and Philosophy. He further suggests that 'a critical examination of the power, the nature and the limits of Science would seem to be a logical starting point from which to introduce those accustomed to think in scientific terms to other ways and fields of thought. At the same time, because the treatment of the Science is, in the main historical, experience seems to indicate that the course would have appeal to those unacquainted with scientific thinking'. (The italics are mine.)

From this, I infer that Layton is prescribing a Universal Science

Course, equally effective for all types of student, requiring no previous knowledge (or perhaps suggesting that lack of previous knowledge would be no hindrance) capable of bridging the gap between Arts and Science, and instructing the scientist and non-scientist with equal facility.

Apart from the fact that we have no real evidence for supposing that the History of Science would have general appeal, this last argument seems to me grossly to underestimate and over-simplify the problem. The ultimate goal of Science teaching should be to enable the student to understand and consider intelligently the place of Science and Technology in his life; its influence on his ways of thought and philosophy of life; its effect on his environment; the power and scope of scientific enquiry, and the limitations inherent in Science and Technology. At the same time, the teaching should be arranged so as to give the student some appreciation of the place of Science and Technology in the story of human endeavour. To achieve this end, it is necessary to consider the individuals who collectively form the class, and to devise methods of presentation suited to their particular requirements.

The organisation of Science teaching in this area was accordingly conceived of in relation to various assumptions, which are set out below.

1. That the people for whom Science teaching should be provided can be divided into two groups:

- (a) People who have hitherto shown no particular interest in Science.

These may be further sub-divided into:

- (i) People who have never attended any Adult Education Classes.
 - (ii) People who have attended classes, in some subject other than Science.
- (b) People who are interested in Science. This group includes:
 - (i) Members of Adult Education classes in such subjects as biology, astronomy, geology, etc.
 - (ii) Amateur scientists whose interests may range from bird-watching to astronomy (and who will often be included under (i) above).
 - (iii) People who have maintained an interest in Science dating from school days.

- (iv) Professional people whose work involves some scientific knowledge, e.g. schoolmasters, chemists in industry, etc.

2. That the general interests of these groups and sub-groups would be different, and that Science courses would have to be designed to appeal to the appropriate prospective audiences.

To form groups from people listed under 1 (a) (i) above, it was decided to make use of an assumed general interest in Technology and applied Science, since this is the obvious point at which Science touches the layman. Consequently, short general extensive courses dealing with scientific applications were developed. The exposition was at an elementary level; the lectures were lavishly illustrated by films, slides, and practical demonstrations; and efforts were made to advertise the series properly. Such courses were arranged in collaboration with Technical Colleges and, in one instance, with a Community Association. As an example, a series of six lectures, entitled 'Electrons in Action' was arranged in co-operation with a Technical College. One hundred and thirty people registered for the course, and the average attendance was over ninety. At the end of the series, questionnaires were distributed asking for opinions as to what type of course (from a set of six) would be most popular for the next session. As a result of this, two courses entitled 'The Theory of Control Systems', one elementary and one advanced, were arranged. These were more advanced than the introductory series, but nevertheless each course had an average attendance of more than thirty people.

The people listed under 1 (a) (ii) above are probably to be found mainly in WEA classes, and have studied such subjects as economics, political theory, economic history, etc. It was decided that, although this type of person would probably be interested in social matters and hence that the courses should deal ultimately with the impact of Science on Society, yet the immediate interest might well be in scientific applications. Various courses, incorporating these ideas, were given; a typical example, designed for people who had studied economics was a three year tutorial class entitled 'Modern Science: its History and Philosophy'.

The class members, although unacquainted with Science, were found to be interested in the social and economic consequences of Technology. Consequently, the first year was devoted to a discussion of various applications of Science and to developing the principles

involved. Typical of this first year was a discussion of the development of prime movers from Newcomen's pumping engine to the jet engine and rocket. Continuity was provided by the molecular theory of matter, which, by showing how all these various methods of producing power were designed to make use of the high molecular velocities produced by heat, relates them all to one common phenomenon. Discussions of efficiency lead to thermodynamics, and hence to entropy, statistical mechanics, and probability theory. Discussion of electroplating, radio, television and radar leads to a development of atomic theory, and other aspects of molecular and atomic theory are covered by the development of the chemical industry. Although the emphasis was primarily on the applications of physical Science, a certain amount of biology was introduced in order to facilitate discussion of such topics as:

1. The production and use of power: synthetic fertilizers and food production.
2. The preservation of foodstuffs.
3. The production of raw materials for industry.

The lectures were amply illustrated by slides and films. The second year was spent in discussing the history of Science and Technology; the topic was illustrated by frequent discussion of the interaction between social forces and the consequences of the industrial application of scientific discoveries, and the whole course was designed to trace the evolution of various theories and concepts such as Atomic and Molecular Theory, and the concept of energy. The third year was spent in discussing the philosophy of Science; this included not only the history and the internal philosophical problems of Science itself, but also dealt with the importance of Science and Scientific Theories on Man's view of himself and his Universe.

The emphasis, which in the first year had been on the applications of Science, was gradually shifted to the philosophy of Science as the students developed an interest in, and understanding of, Science. During the third year the main class activity was discussion rather than, as in the first year, the formal lecture followed by questions; no films were shown, and student contribution in discussion was extremely well-informed and relevant.

Two examples will be given of the type of provision made for people under 1 (b).

[1 (b) (i)]—A three year Tutorial Class, 'Science and Life' was

designed to follow several years' study of biology. It was decided to use the known appeal of biology to sustain interest until the students had developed an understanding and appreciation of Science. Accordingly, the first year was spent in discussing general scientific theories and the general laws of matter and its association, using as illustrations examples which might be thought to be of interest to a biologist. Thus discussion of molecular theory was illustrated by reference to the composition of amino-acids and proteins, and a certain amount of astronomy was introduced in discussion of the ways in which the solar system might have originated, and the Earth become a suitable environment for the evolution of life. During this first year, the lectures were illustrated by many films, and by practical demonstrations. The second year was devoted to a discussion of the chemistry and physics of living processes and to comparative biochemistry. Films were also used, and, thanks to the co-operation of the Principal of the local Technical College, it was possible to arrange for class members themselves to carry out practical work on six evenings out of the twenty-four. The third year was spent in discussing the Philosophy of Science, and the implications of scientific theories, using the same syllabus as in the third year of the class 'Modern Science: its History and Philosophy', discussed above. It was again found that as students acquired an interest in Science, it was possible to shift the emphasis from the biological to a general scientific approach.

A comparison between these two classes is of interest. Two diverse groups, with quite different backgrounds and interests, were brought, by suitably designed courses, to a third year which was substantially the same; discussion in both third-year classes was of high quality, well-informed and stimulating; and the original class interest, although changed to one of a more general scientific character yet persisted in attenuated form so that this discussion always showed a bias, in the first case to the social impact of Science, in the second to interest in scientific theories of Man and his Nature.

[1 (b), (ii), (iii) and (iv)]—A course on 'The History and Philosophy of Science' was arranged, the lectures being given by individual experts in the various topics. It was assumed that those people who attended would have some knowledge of, and interest in, Science or one of its branches. The lectures were given at a high level, and the course was very successful. The students in the two Tutorial classes above would probably have benefited by attendance at such a course at the end of the third year's work in each case, although

they would almost certainly have thought it not worthwhile to enrol before they had had the experience of the Tutorial Class.

In addition to the above classes, courses have been designed to integrate the contributions of various specialists in different subjects. For instance, a course entitled 'Science and Society: 1750-1950' was presented jointly with an historian; the students were prepared for the scientific part by a year's work on scientific applications and Technology (this course closely resembling the first year of the tutorial class 'Modern Science: its Growth and Philosophy'). Here the students were in the category 1(a) and it was thought to be necessary to give them the appropriate scientific background, using a presumed interest in technology as the means of producing and sustaining interest.

A similar joint course, at a higher level for people such as those described under 1 (b) (iv), entitled 'Aspects of Evolution' has been given. In this, the contributions of a geologist, a geneticist, a zoologist and a biochemist were welded together into a very successful series, under the chairmanship of one person who designed the course, delivered the first and last lectures, and preserved continuity throughout the series. Here again, the treatment was designed to appeal to an audience that already possessed considerable scientific knowledge.

The syllabuses for some of these courses together with average attendances, and lists of films used and practical demonstrations given, are reproduced at the end of this section.

It seems reasonable to draw the following conclusions:

1. That courses must be carefully designed for the students for whom they are intended. This may be done either by recruiting people for an advertised series of lectures, or by taking into account the background and previous educational history of students when arranging courses for already existing groups.
2. That an existing interest in Science or one of its branches may be used to provide and sustain interest in a course.
3. That in the absence of such specific interest advantage may be taken of what is suggested as universal interest in 'gadgets' and applied Science.
4. That well advertised, liberally illustrated, short lecture series should be arranged, exploiting this interest in 'gadgets' and designed to attract large audiences. These would provide the students for further series of short and long intensive courses. In this way information about the scope, limitations, method-

ology, history and philosophy of Science could be widely diffused, and students would also be provided for more advanced classes, wherein work of high quality could be done.

SPECIMEN SYLLABUSES ELECTRONS IN ACTION

The discovery and use of the electron has revolutionised industrial and social life. In these lectures, some attempt will be made to sketch the main features of, and scientific background to, this revolution.

1. *The Production of Electrons:*

The work of J. J. Thomson (1856-1940). The production of electrons by heat; thermionic emission and the radio valve and cathode-ray tube. The production of electrons by light: the photo-electric effect, and the photocell and emitron camera, in television and talking pictures.

2. *The principles of radio transmission and reception:*

The use of the thermionic valve as an amplifier, a rectifier, and an oscillator, Amplitude modulation, and conventional transmitters and receivers. Frequency modulation, its advantages and disadvantages.

3. *Television:*

The principles of scanning. The use of the emitron camera. The cathode-ray tube used as a presentation device. Projection television. Special circuits for television.

4. *Radar:*

The cathode-ray tube as a time measuring device, and as a display unit. The development of radar: the magnetron, the klystron, and the use of micro-waves.

5. *Industrial Electronics:*

Inspection systems. Servomechanisms and control systems. Alarm systems. The thyatron. The electron microscope.

6. *The second Industrial Revolution:*

The new electronic machines. Computing machines. Machines which simulate disorders of the nervous system. Machines which augment, and replace normal senses. The possibility of the Automatic Factory.

FILMS

Electronics. (BTH)

Radar goes to Sea (MV)

PRACTICAL DEMONSTRATIONS

Wireless transmission.

Conversion of sound waves into electrical oscillations.

The operation of the time-base.

The operation of the cathode-ray oscilloscope.

Average attendance: 90.

SCIENCE AND SOCIETY

Modern industrial society in England has evolved from the essentially rural society of the early eighteenth century through the widening application of Science and Technology to an expanding economy. A study of this evolution reveals a complicated pattern of activities in which the interaction between social forces and technical advances continuously gave rise to new forms of society. The purpose of this course is to trace this process in outline, with particular emphasis on the period of the 'Industrial Revolution', by considering certain important scientific inventions and their effects on the society which sponsored them. The great inventors of the 18th and 19th Centuries, though not always scientists, were nevertheless influenced by the prevalent currents of scientific speculation. Efforts will be made to relate their work with the body of scientific knowledge at each particular period so as to show the gradually increasing intervention of Science in human affairs, and the increasing dependence of social organisation and political theory on scientific knowledge and the results of scientific research.

1. *The 18th Century Background.*

England in 1750—a survey of the social and economic scene. Factors which made possible the Industrial Revolution in England at this time.

2. *Rise of Modern Industry.*

The rural background—food supply, population and industry. Early factories and inventions in the textile industry. The work of Kay, Arkwright and Crompton. The need for cheap and ample power supplies, unrestricted as to place of use. The increasing demand for iron. Developments in the coal and iron industries. The drainage of mines. Newcomen's pumping engine. The work of Watt and Murdoch. Changes in economic organisation—the division between capital and labour. The pioneers of modern industry as a new social group.

3. *The Revolution in Transport and Communications.*

The building of turnpike-roads, canals and railways as three phases in the development of speedier and cheaper communications. Macadam's method of road making. The work of Trevithick and Stephenson. Faraday's work on electro-magnetism, and the development of the electric telegraph by Cooke and Wheatstone. The development of postal services. The links between these changes and their combined influence on economic development and social life.

4. *Growth of Towns.*

The rapid increase in population, and its geographical redistribution. The growing concentration of people in industrial towns. Living and working conditions in the early nineteenth century. The contribution of technology to the organisation of urban society. Public health, sanitation,

and water supply. The rise of Bacteriology—the work of Pasteur and Koch. Lighting the factory, streets and homes. The use of gas, and the development of oil-lamps. Social and political obstacles to the more rapid development of public services. The state of English towns in 1850.

5. *Science in Modern Society.*

A review of the first hundred years of industrialisation—its achievements and failings. The continuing and expanding part played by Science in modern life. The problems arising from the development of Science in the Western rather than the Eastern hemisphere. The contributions of Science to the problems of human organisation, and the place of Science in a planned economy.

BOOKS

- | | |
|---|---|
| <i>Hogben, L.:</i> | SCIENCE FOR THE CITIZEN. |
| <i>Sherwood Taylor, F.:</i> | A CENTURY OF SCIENCE. |
| <i>Andrade, E. N. da C.:</i> | ISAAC NEWTON. |
| <i>Calding, E. F.:</i> | THE POWER AND LIMITS OF SCIENCE. |
| <i>Clark, G. N.:</i> | SCIENCE AND SOCIAL WELFARE—THE AGE OF NEWTON. |
| <i>Wolf:</i> | ESSENTIALS OF SCIENTIFIC METHOD. |
| <i>Brown, G. B.:</i> | SCIENCE: ITS METHODS AND ITS PHILOSOPHY. |
| <i>Jones, W. R.:</i> | MINERALS IN INDUSTRY. |
| <i>Alexander and Street:</i> | METALS IN THE SERVICE OF MAN. |
| <i>Ashton, T. S.:</i> | THE INDUSTRIAL REVOLUTION, 1760-1830. |
| <i>Mantoux, P.:</i> | THE INDUSTRIAL REVOLUTION IN THE 18TH CENTURY. |
| <i>Hammond, J. L. and B.:</i> | THE RISE OF MODERN INDUSTRY. |
| <i>Ashton, T. S.:</i> | IRON AND STEEL IN THE INDUSTRIAL REVOLUTION. |
| <i>Fay, C. R.:</i> | LIFE AND LABOUR IN THE 19TH CENTURY. |
| <i>Ashton, T. S. and Sykes, J.:</i> | THE COAL INDUSTRY OF THE 18TH CENTURY. |
| <i>Raistrick, A.:</i> | QUAKERS IN SCIENCE AND INDUSTRY. |
| <i>Pratt, E. A.:</i> | HISTORY OF INLAND TRANSPORT AND COMMUNICATIONS. |
| <i>Cole, G. D. H. and Postgate, R.:</i> | THE COMMON PEOPLE, 1746-1938. |
| <i>Cole, G. D. H.:</i> | PERSONS AND PERIODS. |
| <i>Hammond, J. L. and B.:</i> | THE BLEAK AGE. |
| <i>Plumb, J. H.:</i> | ENGLAND IN THE 18TH CENTURY. |
| <i>Thomson, D.:</i> | ENGLAND IN THE 19TH CENTURY. |

FILMS

War Under the Microscope	...	ICI
Prospecting for Oil	...	PFB
The Nature of Plastics	...	NTFL
The Steam Engine	...	GB
The Cornish Engine	...	PFB

DEVELOPMENTS IN SCIENCE TEACHING

Transfer of Power	...	...	PFB
The Story of Steel	...	...	GB
Buried Treasure	...	...	GB
Power to Order	...	...	GB
A Modern Miracle	...	...	CFL
Roads across Britain	...	...	CFL
Water Service	...	...	CFL
Taken for Granted	...	...	CFL
Every drop to Drink	...	...	CFL
When we build again	...	...	CFL
Twenty-four Square Miles	...	...	CFL

Average Attendance: 18.

ASPECTS OF EVOLUTION

This course attempts to treat certain specific aspects of the theory of Evolution at a high level, by making use of the contributions of experts in their own fields of study.

1. The Development of the Theory of Evolution.
2. Evolution in the 19th Century.
3. The Geological Record—I.
4. The Geological Record—II.
5. Genetics.
6. Evolutionary Principles Applied to Geology.
7. A Geneticist's View of Evolution.
8. A Biochemist's View of Evolution—I.
9. A Biochemist's View of Evolution—II.
10. A Zoologist's View of Evolution—I.
11. A Zoologist's View of Evolution—II.
12. The Implications of the Theory of Evolution.

Average Attendance: 12.

INDEX OF FILM LIBRARIES, ETC. FROM WHICH FILMS HAVE
BEEN OBTAINED.

ICI	Imperial Chemical Industries Ltd.
PFB	Petroleum Films Bureau.
NTFL	Non-Theatrical Film Library.
GB	G B Instructional Limited.
CFL	Central Film Library.
BTH	British Thomson-Houston Co. Ltd.
MV	Metropolitan-Vickers Electrical Co. Ltd.

WIDENING THE FIELD

by *Edna Smith*

Warden, Knuston Hall, Northamptonshire

THE aim of an adult education college is to foster and spread 'further education', both directly—by the content of the courses it offers—and indirectly, by the opportunity it gives to its students for informal contacts with other people and other minds. The courses on the whole are short; one day, two day, three day; one week, two week, three week; so that it is possible to make a fleeting impression on many people. The effect, of course, is deeper on those who return, perhaps again and again.

But if those who attend are only those who would be following the same studies elsewhere, were the college not in existence, then it is not fully achieving its object. It is not enough *only* to provide intellectual fare for the keen brain which would in any case obtain it, to complement the work of other educational organisations and bodies, and to provide vocational stimuli for the professions, industry, commerce, or any other occupation. In addition, if it is to further 'further education', the college must carry its students on from existing interests to others which they might never have contemplated, or have known. It must inculcate the desire to follow a logical sequence of thought to its conclusion, instead of idly taking up, and as idly dropping, unco-ordinated pursuits. And above all it must also bring in as students those who would never have sought, consciously, any kind of further education of the type which the college offers. Only thus can the field be widened.

But people who come to our courses come voluntarily. They come because they want to do something specific, or learn about something specific, or find out something specific. If the subject matter of the course does not attract them they will not come at all; even if it does they still may not come. To write for information about a course, to fill in a form, to leave home and 'go back to school' at a place and with people one has never seen before is a very big step to take; it is even bigger if one's education stopped rather early, and one has not done anything similar before—not even joined an evening class or a voluntary organisation. It is a step that will be taken only after a great deal of encouragement.

There are so many deterrents to those who are conscious of their limitations. The title 'Adult Education College' is off-putting in itself. It makes people think that the programme, the staff and the other students will be far too highbrow for them. Because it is so long since they followed any serious studies, they are afraid of floundering, or of being shown up by the others. They are so humble that they do not realise that to come to this college they need no qualifications—no pass in GCE, no entrance exam. Every Warden must hear many times 'But I never thought that *i* could come!'.

Then there are family difficulties. The housewife for example has to leave her husband and her children, and there are still many husbands who perhaps could but certainly wouldn't make a cup of tea for themselves—or so it seems. Family and friends can be amused, derisive or antagonistic to any expressed desire to attend a course, which can dampen the most fervent ardour. Add to this diffidence, humility, ignorance, or distrust and it is quite surprising that anyone ever comes at all. On the other hand there are people who are lethargic, apathetic, complacent, or antipathetic; the potential field is wide indeed.

The way in which this problem is tackled will vary with the college, for it will depend upon the educational beliefs and also the personalities of its staff. Nothing which is thought of, and used, merely as an expedient recruiting device will be successful because it will not be offered sincerely, and insincerity is easily detected and very annoying, since it implies both arrogance and condescension 'above'. This is how we have viewed the problem at Knuston and in tackling it we have tried to keep these points in mind. (They are not stated in any particular order.)

- (a) The college can have no effect on people who are not there. However good the programme of a course may be, it is valueless without students who are willing to take part in it.
- (b) Firms and organisations can be induced to send delegates to courses, but if those delegates are not willing to come, or at least are passive about being sent, they will be actively resistant to whatever is offered them, and by their attitude may affect the whole course.
- (c) Very few people will admit that they are *in need* of education (very different from admitting to a desire to know about some particular subject); nor will they voluntarily place themselves

in a position where their ignorance is exposed. And everyone resents having 'good done to' them.

- (d) Different people have different abilities, talents, interests, potentialities *and* limitations. It is the job of the college to recognise this, and to plan its programme accordingly, in all humility. There are some subjects in which some people can run the whole gamut from A to Z, others from A to D or C or even E: surely it is as great an achievement to go from A to B, if B is one's limit, as from A to L, if Z is one's limit. And provided that the mind of the individual has been stirred and enriched and used, who is to say which of the following courses, for example, has been most worth while, or most educationally desirable.

'19th Century Poor Law Administration,' for those interested in social history

'The Principles of Testing Intelligence,' for teachers

'Human Relations in Industry,' for factory foremen

'Making Time to Have Time,' for housewives

'Shakespeare's Tragedies,' for anyone interested.

- (e) People will come in the first instance only for what they know they want.
- (f) Whatever is presented by the college must be the best possible of its kind, and must be of real value to the students for whom it is intended.
- (g) There are handicaps to be overcome. Some of these have been mentioned already. Perhaps the greatest is the feeling that 'This is for someone else, but not for me'.

The first step is to get people to come for the first time—and to hope that they will want to come back. We realise that this will mean putting on courses which are the sort they will want to come to; they must also be the sort we can offer with integrity. We hope they will eventually try a more 'mixed' course, with sessions which they know they will enjoy and other sessions which they are prepared to try—and which they expect to endure! We hope that they will enjoy these latter sessions as much as the former, if not more. With some people we reach the stage where they trust our judgement, and ask us to send them programmes of any courses which we feel they will appreciate. But some, of their own accord, will find a new interest and will follow it to a stage that even we had not thought was likely.

How do we set about this? As Warden, I am asked to speak at all kinds of meetings—church groups, Women's Institutes, Co-operative Guilds, British Legion, and dozens of other organisations. I accept all I can manage; I regard it as part of my job in further education, and I enjoy doing it too. This means that the members see me, and realise that I am human and not intimidating, and feel that if they came to Knuston Hall they would not be plunged among utter strangers. Many groups ask if they can visit the Hall, and this too we are always glad to arrange. They come for a day, or an afternoon or an evening; they see the Hall, and learn that it is a comfortable, friendly house and not like school; as the secretary of the group has made the arrangements, they have not had to make the individual effort of filling in forms or organising their own journey. Again they meet me and the staff, and we try to plan a programme for them which they will enjoy but which will be stimulating and make them want to ask questions and discuss them. While they are here they see the list of open courses on the notice board, and they are encouraged to help themselves to the individual course programmes. Even if these are taken as souvenirs they are often shown to a friend or a neighbour, who is interested and eventually comes to a course. We are not surprised to find that members of groups which are regularly notified of our activities, and where we know these activities are regularly announced, still 'never have heard of what the Hall is doing' until they pick up our programmes and read them for themselves.

Such visitors have an opportunity to ask questions about a course which attracts them—and the most usual question is 'Will there be any people like me there?'. They see the bedrooms, and realise that they *are* bedrooms and not huge dormitories. Quite often they will apply for a course on the spot, handing over the cash and getting us to fill in the form to save trouble. And though we are thus contacting directly only those people who belong to a group of some kind, they talk to acquaintances who belong to no group, and reassure them about the Hall—and us!

We try not to conflict with any other form of adult education but to supplement it. Those who want to follow regular and detailed studies are told about Evening Institute classes, WEA classes, University Extension Lectures and the like, and we also include in our programme courses which link up with these classes whenever possible. Sometimes we can give introductory experience which will

take a student elsewhere; we have been told several times by Women's Institute members, for example, 'I shan't be frightened to go to a course at Denman College now!'

Programmes and application forms are made as simple and as friendly as possible. The letter acknowledging applications *has* to be duplicated, but it is not an off-putting 'Dear Sir/Madam' epistle; it ends 'Yours sincerely', and the opening ('Dear Mrs. X') my signature and even some details are written in, in ink. For longer courses we write personal letters with last minute details—often by hand, which relieves pressure on a typist, too—to those who have not been to the Hall before. They seem to be appreciated.

For many courses it is possible for one person to make a block booking without even giving names, and for people to pay on arrival. We are rarely down on our expected receipts, for they are so conscientious that they find substitutes for absentees' places, and the little we drop is more than offset by the abolition of refunds and by the postage and stationery we save in giving ten receipts by hand instead of sending fifty, say, by post.

The local press is very helpful, publishing excellent reports of courses and a lot of photographs. It is cheering to grandmothers or grandfathers of sixty-eight to see, in a photograph in the evening paper, some people very like themselves. It has encouraged a grandmother to telephone and ask about the course, and will she *have* to share a room, and will she be able to fill a hot water bottle? (Our programmes tell students to bring these, too!)

In the year's programme we try to include the sort of courses our visitors *want*, at times when they can come. Housewives, for example, can rarely be free at weekends or, if they have children, for overnight, but they can often manage a mid-week day. They are almost all interested in some aspect of their job—Cookery, Flower Arrangement, etc.,—and they know that in these subjects they cannot be shown up as complete ignoramuses. We include these courses because we feel they are worthwhile in themselves, because we know they will give food for thought as well as enjoyment to those attending, and also because we know they are the sort of course which may induce a rather shy housewife to 'take the plunge'.

Once they do come, we treat them as adults. We have only two rules, both concerning smoking. It is a fire prevention regulation that smoking is not allowed in the bedrooms; it enables the staff to clear the dining tables if people do not smoke there—and coffee is always

served in the lounge. Those who want to sit up late and talk, may; those who want to go out in the evening are not tied to any time for returning. The last one in locks the door, the last one to bed puts the light out. The evening drink can be kept hot indefinitely, so people can serve themselves—and they wash their own cups! We find that everyone is considerate and co-operative, the late birds are quiet when they come to bed, and never yet has the door been left unlocked, or the lights on.

Most people seem to come back to other courses in time, but the diffident have a tendency to try only the same sort of course. We try to show them that they might appreciate different interests by putting on a 'mixed' course. Again thinking of the housewife, at the beginning of one December we held a 'December Course for Women'. It lasted two full days, and those coming to it had to stay overnight unless they lived very near. The titles of the various sessions were based on different dates in December ('St Nicholas' Eve', 'St Lucia's Day', 'Two Weeks to Christmas,' 'Christmas Eve', etc). Two of the sessions were very practical: a Cake Icing session and one on Christmas Decorations; but the real theme of the course was the traditions in our own and other countries, and the link-up between them. In no sense was it a profound course, but it was thought provoking on different lines, and there were some very scholarly talks in it. Frankly, some women came to the course because they wanted to ice a cake; they said so. But the things they enjoyed most were the sessions they had been prepared to endure, and they were the sessions they talked about at home and to their friends, too. Recently one of those same women told a lecturer on a much more profound course 'I always thought I'd like to travel and see other places, and I know I never shall. But here I travel in other people's minds, and with my own!' The young factory worker, who came to a pleasant evening session on lighter music, in the first place, and is now painstakingly learning to play an instrument so that, by being able to read music, he can better follow the lectures on the much more serious music courses; the supervisor who came to a course for foremen and recently was absorbed in 'The Individual and the Group—a Study of Human Behaviour'; and many others who have travelled hopefully along their chosen path of learning, would, I think, endorse this sentiment.

THE CHURCH OF ENGLAND AND ADULT EDUCATION

by J. W. M. Vyse

*A member of the Executive Committee of the Church of England
Adult Education Council*

THE educational work of the Church of England is under the general guidance and direction of the Church of England Council for Education. Five Departmental Councils are concerned more particularly with Children, Schools, Youth, the Church Training Colleges, and with Adult Education. That framework is reproduced in almost every Diocese, in a Diocesan Education Council and its departmental committees. The Adult Education Council sees its task very much in terms of a Resolution of the Lambeth Conference of 1948, which called 'special attention to the urgent need for more effective and continuous adult education through study and discussion', believing 'that adult religious education should be included in the normal work of parish and diocese'.

In November 1953 the Adult Education Council presented to the Church Assembly a Statement which aimed at reminding the Church of England afresh of the importance of this department of its educational work, and of stressing again the urgency of the need for *effective* and *continuous* adult education as a *normal* part of the Church's work. At the end of the debate on this Statement, two Resolutions (1) were passed unanimously by the Church Assembly, one in fairly general terms, and the other with a particular reference to provisions for residential study. To coincide with the debate, the Adult Education Council published a handbook, under the title of 'The Training of God's People', (2) which set out to suggest both the content of the Church's teaching to adults, and some of the means and methods whereby it might be given.

To speak first of the Statement. Designed as it was as something of a challenge to the Church Assembly to take more notice of this side of the Church's educational work, it stressed first of all the traditional concern of the Church of England with education; its influence on the nation depends in no small degree on the work of the Church Schools, the Sunday Schools and the Church Training Colleges. The Assembly was urged to make certain that the Church should play an equally important part in the newer fields of adult education—even if it could not claim to have pioneered in this direction as

it did, for instance, in its day schools and training colleges. It can, of course, be argued with some force that the Church has actually been doing the work of adult education for a very long time, that it is, in fact, a part of the normal teaching ministry: it has indeed been suggested that (as Molière's M. Jourdain talked prose all his life without knowing it) a great many of the clergy have been most effectively instructing their people (and probably will continue to do so) without ever calling their work adult education. There is perhaps as much danger in trying to force such men into a mould of organisation as there is in leaving many of their brethren without guidance as to what could be happening in their parishes in this kind of way.

The Statement acknowledged the value of religious instruction in schools, but stressed that—as with all other subjects—‘much is beyond the comprehension of the adolescent: much that he learns fades out of the mind’, so that ‘unless Christian education is continued into maturity and throughout life, much that is done in the earlier stages at school is wasted’.

Adult education is most necessary as people grow up and need equipping; in particular, for example, for their role as parents (who ‘outnumber all other teachers’) and, in general, for their whole existence in an age of spiritual confusion.

In face of this confusion, the content of Christian Adult Education must have two forms. There must be the positive presentation ‘of Christianity, of the Bible, of Christian doctrine and worship, of the history of the Church, of the application of Christian principles to conduct’; all of which is ‘the more essential in view of the almost complete ignorance of some persons on such matters, the misunderstandings of others (including Christians), and the surprising travesties of Christianity which occur in the speeches and writings of people otherwise well educated’. The second form of Christian Education must be the study of the bearing of Christianity on our civilisation, a study to be made in the boldness of the Christian assertion that God is concerned with the whole of human life.

‘Christianity—the Statement goes on—is nothing if it is not applied, and our aim is to make not only individual Christians but a Christian nation’. Some of us, perhaps, are not too happy about that word ‘applied’—it savours a little too much of the poultice and Christianity is not, and can never be, something which is clapped on to heal the wounds either of the individual or of society. Even in its more technical sense, ‘applied’ Christianity can suggest a false anti-

thesis between two kinds of faith, one concerned and the other not so concerned, for the whole of life. But the essence of Christianity is this concern for men, and for the whole of creation, which the Christian believes to come from God, to exist for God, and to find its underlying unity and purpose only in God. Any suggestion that anyone can be a Christian and not be concerned with the bearing of the Christian Faith on our civilisation is a betrayal of the fulness of the Christian Gospel.

Yet we must be aware of the reasons which lie behind this stress on the 'application'—if there be no better word—of Christianity. The study of the Bible, of Christian doctrine and worship, or of Church history, is so full, so complex and so fascinating in itself, that it is easily possible to become isolated in that kind of study for its own sake, and to forget that it is a part of a living and outward-looking Faith. On the other hand, there is an equal temptation to find the social implications of the Gospel so full, and so absorbing, that those who are concerned with them may become impatient and stretch to breaking point their lines of communication with their basic supply of doctrine, theology or liturgical worship.

The balance between the study of Christianity in itself, and of its implications for life, is not an easy one to hold. It has been a frequent criticism of the Church that its members have got out of touch with the ways of thought, the terminology and indeed even the whole way of life of a vast section of the community. It was this problem of bridging anew the gulf between those within and those without the Church that deeply concerned Dr. Oldham when he addressed the Adult Council at Ashridge two years ago(3). He saw very clearly the necessity for 'getting on talking terms' with those to whom the Church as such meant little or nothing, and whose whole approach to life was radically different from that of the Christian. For this reason he suggested that 'we have to abandon the deductive method and start from the problems which men and women encounter in their daily work. We have to create occasions for the consideration not only of the parson's questions, which have to do with the content of religious beliefs, but of the layman's problem of the decisions which he has to make in his daily work and how he ought to make them as a Christian. These opportunities hardly exist at present. To create them is a new adventure. When we have succeeded in creating them, religion will have re-established its contact with life, since the decisions and actions we

are considering are the stuff of the actual present life of the world'.

Not all the members of the Adult Council would go quite so far as Dr Oldham, especially in what he himself called his somewhat cavalier treatment of the study of Christian principles. But the State-ment recognised the fundamental truth of his argument by admitting that 'if we start with the students' interests—with the social, industrial and political problems which press on the mind of every thinking man, they may be drawn on to see the relevance of Christianity to their solution'.

This is not to suggest an approach which might imply that the Christian has all the answers ready up his sleeve, but rather an honest search of Christian and non-Christian together for truth and light. The Christian teacher must never run the risk of seeming to coat his pill. The problems which we tackle together are the problems of us all, a proper study for their own sake. When the Christian invites others to discuss them with him, he should do so, in the first place because he believes that his Christianity gives him some special insight into their possible solution: that remains a primary aim. His hope must ever be that those who study with him may thereby seek to know more of the Faith which inspires his views.

What is most difficult is to hold firmly to the Christian view of the revelation of truth, and yet to accept with the humility which Dr Oldham desired for us the fact that we have no monopoly of the truth. The authors of the Handbook have tried to state this difficulty. The Christian 'must beware lest he seem to claim that in the Church alone is truth to be found. He must be very certain that the whole truth is in Christ—to claim less than that is to betray his Gospel. And yet he must be quite ready to admit that men can be, and are, led into the way of truth by all sorts of routes. The way into complete truth remains through Christ alone. The Christian faith is not outmoded stage by stage by the extension of scientific knowledge. On the contrary, every proper exploration into the mysteries of the universe is a seeking after truth: and every discovery is a perception of a little more of the whole truth which is in Christ, because He is God.'

For better or worse the Church of England is wedded to the parochial system, and nothing that is planned by a Central Council, or approved by the Church Assembly, can hope for success in practice unless it has the support of the clergy in their parishes. They inherit a tradition of sound learning and the opportunity, within their ordinary parochial framework, to pass it on to their lay people. They

are committed to both a preaching and a teaching ministry, to a dual task of evangelism and education, to inspire, to exhort and to instruct. Many of them, as we have said already, have been doing the work of adult education for a very long time without ever consciously thinking of it as such : some of them, perhaps, have been a little over-concerned with the content of Christianity and not enough with its full implication for the life of society; some of them have been so ready to launch out in an attempt to gain the outsider that they have tended sometimes to popularise and water down the orthodox doctrine and theology, and embark also on more experimental ways of worship than liturgical orthodoxy can strictly countenance. By far the great majority, however, of the clergy are engaged in the very work of holding the balance between what, for want of better terms, have been referred to as 'the body of Christian doctrine' and 'applied Christianity'. The parish priest, whatever his theories, is charged with the cure and care of all the people in his parish. He meets them, as their parson, where they are, and as they are. He has not time for this or that particular 'method' or 'approach'. He can scarcely distinguish a boundary between evangelism and education. In a single day's visiting, in his conversation with the people who come to see him, in his exchanges with his parishioners as he moves about his parish, he uses, without consciously so doing, 'deductive' and 'inductive' methods; he is forced on to 'talking terms' with his people; he is perpetually teaching, formally and informally, from his pulpit, in his study, in his parish hall, sometimes at pre-arranged times and with notice duly given, more often pitchforked into it by the sudden turn of a conversation.

The parish priest should not really need to be reminded by the Church Assembly of the 'great needs and opportunities in adult education'. He knows that even his Churchwardens may be lamentably ignorant of a great deal which he could teach them, and that all round him live hundreds, and probably thousands, of people whose conception and understanding of Christianity is incomplete, warped or simply non-existent (and yet they would be very much hurt if he called them pagan or non-Christian, for they still bring their babies to be baptised, and come themselves to be married and buried).

He may therefore be grateful to the Assembly for reminding him, and his diocesan authorities, that they ought to 'examine all their adult education activities and where necessary develop and improve them'. He will not look for a panacea to reach the outsider, but he will

perhaps be grateful for some of the ways suggested in the Handbook whereby their interest may be aroused. What we hope he may find most useful, and to his taste, is the recommendation of the Church Assembly that he should 'make the fullest use of the facilities for adult education provided by Church organisations'. The Handbook has gone still further and stressed the ways in which his regular preaching, the ordinary services, the occasional offices of baptism, marriage and the like, may all be used in the service of his teaching ministry, not in any arch or rather precious manner but in the natural way in which they can be seen to fit into the whole co-ordinated educational work of the parish. Against such a background it should be less hard to get a Parochial Church Council to discuss and study together deeper subjects than the minutiae of parish business; and the Mothers' Union (to take but a single example) may the more readily get its teeth into a solid course of study in place of the series of pleasant, but disconnected, topics to which its members may well have grown accustomed. It may be easier too, within a single parish or in the compass of part or all of a Rural Deanery, to establish study groups and to institute lecture courses. This may well be done in conjunction with, say, the WEA, or the LEA, or the local Extra-Mural Board, and thereby satisfy the Assembly's final recommendation to 'co-operate as widely as possible with other available agencies for adult education'. The Handbook gives all the necessary information about this kind of co-operation; and there is example in Bristol for such co-operation sustained over a long period together with other Christian bodies (4).

In its second Resolution the Church Assembly emphasised 'the importance of residential study', and stated that it 'would welcome the development of Church Colleges for this purpose as and when it may become possible'. Such a suggestion may well be novel to many parish priests and their people, who have had little or no experience of residential adult education. William Temple College has the official approval of the Church, and the Statement called attention also to what is being done at Moor Park College, and in the YMCA Colleges; but 'these opportunities are small compared with the importance of the matter, and the responsibilities of the Church'. What is not generally enough appreciated is that there is room for much greater co-operation between the Church and the Wardens of the Residential Colleges, who are willing enough to make provision for courses if the Church will approach them to do so. In the setting of a short residen-

tial course, perhaps more than anywhere else, may well be found the opportunities to bridge the gulf between those within and those without the Church, between the language of Christianity and the language of a society which is heir to so much of the Christian tradition, however much it may appear at times to renounce its inheritance.

'We aim—say the authors of the Handbook—at educating our people in an understanding of the Christian Faith, not simply as an academic subject but as a living Way of Life. Not in the detachment of any particular group, but within the work and worship of the whole Church, is our educational work to be done. We impart not only knowledge, but also understanding; we pass on such of the whole truth of God as we are able ourselves to perceive, that those whom we teach may be the more ready for the Spirit to lead them still further into all truth'. It is a task for the Church to tackle in all charity and humility, but with every confidence.

NOTES

- (1) The wording of the Resolutions was as follows :
 1. 'The Church Assembly recognises with great appreciation what has already been attempted in the field of religious adult education and calls upon the dioceses and parishes :
 - (i) to be awake to the great needs and opportunities in adult education.
 - (ii) to examine all their adult education activities and where necessary develop and improve them.
 - (iii) to make the fullest use of the facilities for adult education provided by Church organisations.
 - (iv) to co-operate as widely as possible with other available agencies for adult education.'
 2. 'The Church Assembly wishes to emphasise the importance of residential study and would welcome the development of Church Colleges for this purpose as and when it may become possible.'
- (2) Published for the Adult Education Council by the Church Information Board. Two Shillings. (Contains the Statement presented to the Church Assembly.)
- (3) Dr Oldham's paper was printed in ADULT EDUCATION for Summer 1952.
- (4) Adult Religious Education in Bristol 1947-53, by J. C. G. Burton. ADULT EDUCATION, Autumn 1953.

THE INTERNATIONAL PEOPLE'S COLLEGE AT ELSINORE AND ITS FUTURE JOB

by *Vagn H. Fenger*
Principal Designate

THE International People's College (IPC) was started in 1921 by Dr Peter Manniche and an internationally minded group presided over by the late C. Hegermann-Lindencrone, Director of the Royal Theatre, Copenhagen. It was planned as a Danish Folk High School using both Danish and the main foreign languages in its teaching. The aims were those of an ordinary Danish Folk High School and, in addition, to create better international understanding. As originator of the idea, Peter Manniche has been a very idealistic and active principal since 1921. He is however, now retiring in October 1954 although the College hopes to retain the benefit of his experience and initiative. I have been chosen to succeed him and feel it as an obligation both to friends and critics of the College to outline what in my view is the future job of the College.

The IPC is a Danish Folk High School and something more (which I will explain later). It is the only Danish Folk High School giving Danish Folk High School teaching regularly in foreign languages and the IPC should, therefore, be an object of interest to people studying the Folk High School Movement.

On Folk High School Teaching

There are certain misconceptions abroad about the teaching at Danish Folk High Schools. When they hear that Folk High Schools teach history, literature, psychology, social science, etc., etc., people think of these as academic courses of university pattern. This is not the case and not the aim. This also applies to the IPC which is intended for students from all classes of society who meet without regard to previous knowledge to study the problems common to all human beings. Education in knowledge and method in the academic sense is only incidental to the principal aim of helping individuals to broader views and better understanding of their own problems and of human problems in general.

The teacher chooses from the subjects such material as he masters and can use to help the students in their personal development. This method requires a very high degree of honesty on the part of the

teachers, for the short courses (5 or 3 months) and the non-academic nature of some of the students make the checking of the truth difficult. No one can span the whole field of human experiences, but all need to be lifted over their national or professional limits and be given a view of the whole. No matter whether the student is a farmer's son from Denmark, a Burmese training for technical advancement of Burma or an atomic scientist from Oak Ridge, he is a specialist and, therefore, of limited human experience and can benefit from meeting with the Folk High School approach. A Folk High School tries to supply what the students need to become well balanced personalities. It is no easy job and the Folk High Schools are, therefore, in a permanent crisis struggling to do their job in a world of changing backgrounds.

Besides Folk High School subjects, certain 'knowledge' and 'skills' subjects are taught. This is necessary since lack of knowledge is a common deficiency and lack of study method is another. Besides, no student can digest more than a certain amount of Folk High School teaching each day and, therefore, must work with supplementary factual matter. At IPC these subjects are mostly languages and facts about Denmark and the world.

Can an International College be Nationalistic?

The Danish Folk High Schools are mostly nationalistic; they helped to awaken the Danish national spirit in the 19th century. Are nationalism and international understanding incongruous? The answer in my view is no. People need group relationships in order to live natural and healthy human lives, otherwise they are without roots and are dangerous, lone wolves. Some group relationships are very natural; one is the narrow family of parents and children, another is the nation. A family must have a working understanding based on trust, loyalty and love, otherwise it is just a boarding arrangement: a nation can also be a living unit with a spirit of its own, an indefinable working understanding based on common language, historic traditions, common experiences, and love of a common way of life.

That such nations exist can be a good thing. I should be a very much poorer human being without my Danish national inheritance. The existing nations cannot be done away with without force, resistance, upheaval, and great suffering and loss of values. The point we in Denmark wish to stress is that, from love of one's own nation, the

understanding that other people also have their national life which they want to develop can grow, and that they have just as much right to do so as we have. From this respect for others can grow a live and let live attitude and a true spirit of international co-operation. The IPC can, therefore, properly be run in the nationalistic spirit of a Danish Folk High School and at the same time work for international understanding. As a Danish nationalist I should be proud if the IPC could help other nations to solve their national problems. Students from some of the fast developing nations of Asia and Africa in particular may benefit from what the IPC can give.

On Pacifism

The IPC was formed during the wave of pacifism which passed over Europe in the 1920s. Pacifism was strong in Denmark and strong at the College. I myself as a young man was a pacifist but I am no longer. Let it suffice as explanation that meeting Nazism revealed to me that I was no pacifist: I wanted to resist and was proud of it. Otherwise, I would have felt disloyal to the Danish people and Western European culture. My reason also told me that a military vacuum was an invitation to aggression and that someone had to police an imperfect world.

At the IPC we shall, therefore, hear both the arguments of pacifists and of those who advocate a policy of obtaining peace and international understanding from a position of strength. We all hate war as evil; now we have the threat of atomic warfare hanging over us and for many this seems so terrible that it upsets their lives. As a Christian I can only reply that it is no new situation, death is and has always been just around the corner, what matters is our attitude to it.

On Communism

The IPC would fail in its duties if it did not accept communist students from both sides of the iron curtain. Not that we expect to have many! Personally I believe that communism as a philosophy of life is very incomplete but very dangerous; it is a cold, impersonal and materialistic philosophy disregarding the value of human relationships. It can only be counteracted by living examples of ways of life which have what communism lacks. Where do we have that? Well, that is the challenge Communism presents to our Western culture.

Courses at the College

Following Folk High School tradition the IPC will have a five months' course from November to April and a three months' course from mid-April to mid-July. Both these courses are Folk High School courses open to Danes and to people from abroad. All courses at the College are co-educational.

At an ordinary Danish Folk High School conducted in Danish the students have no choice but must study all subjects in the curriculum. This is neither desirable nor practical at the IPC. The students coming from many nations have different backgrounds and therefore need a choice of subjects. Language difficulties make it necessary to group students, and at present the College can provide for those able to follow Danish and English and to a less extent German and French. In addition to Folk High School subjects, for which a suitable title would be: 'We and the World', these four languages and also Esperanto will be taught. Descriptive factual information is offered on 'Modern Denmark', 'Danish Social Security', 'The Danish Co-operative Movement', 'Danish Education', 'Danish Farming', 'Scandinavia', 'International Relations', etc., etc. Folk High School students will be expected to stay for a full 5 or 3 months' course and follow at least one Folk High School subject and as many languages and factual subjects as may be agreed upon with the staff.

It was stated in the beginning that the IPC was a Danish Folk High School and something more. There is in Denmark a definite need for a study centre for foreigners spending a relatively short time in Denmark in order to study special aspects of Danish life. Some of these people have come to the IPC in the past, often in the middle of a course, and found that the College did not cater specially for their needs and did not have the library facilities for their independent studies. In the future the IPC will aim at creating a study centre for such people.

The library facilities will be expanded and an advisory system will be introduced. Such 'Special Students' can be accepted at any time of the year and for the length of time that suits their convenience. On arrival Special Students will be given one of the College staff as advisor. At least once a week the Special Student will meet his advisor and discuss his studies, he will submit essays, have them criticized, and be advised about reading, which people and institutions to visit, and where to find the desired information. Special students can follow any subjects given as part of the ordinary courses. They will be

charged an extra fee as a recognition of the additional burden this work will impose on the College staff. The College is already able to accept Special Students interested in Danish Education, Social Services, Co-operation, Farming, Local Government and Politics.

Besides the long courses, the College has short courses from April to October: some of these are traditional. The IPC Easter Conference is held for two weeks each April. It is an introduction to life in Denmark and is a combination of lectures and excursions. Courses in August on Education and Social Welfare and a Youth Leader Course arranged in collaboration with the Institute of Education at Bristol University are well established. Each summer there are a number of courses varying from year to year, and usually arranged at the request of an institution or organization abroad which recruits students and settles the nature of the course. The IPC co-operates by making suggestions for the Danish part of the programme and by dealing with the arrangements on the spot. The College will be glad in the future as in the past to meet such requests from foreign groups wanting a special type of course.

The Library

The IPC is already seeking Danish funds for the expansion of its library. The aim is a library sufficient not only for the ordinary students and the staff but also for the Special Students. Much of this material can be had in Denmark and from official sources abroad, but in addition we should like to have as much as possible of the *material available about Denmark in all foreign languages*. Although we shall try to get this material by other methods, we appeal to friends of the College and ask for the gift of or information about any *book, article, or unpublished material* in other languages than Danish and containing valuable information or opinions about Denmark. Any language—Welsh, Hindustani, Japanese—all are of interest; in return we shall send you progress reports and other material from the International People's College.

NEWS FROM THE FIELD

TUTORS' CONFERENCE

The Annual General Meeting of the Association of Tutors in Adult Education was held at Pembroke College, Oxford, from the 9th to 12th of April. It was attended by some forty part-time and full-time tutors, and observers from the Ministry of Education, the BBC and the National Institute of Adult Education, from Sweden and the USA.

Miss Lucy Sutherland, Principal of Lady Margaret Hall and Chairman of the Tutorial Classes Committee of the Oxford Delegacy, welcomed the delegates to Oxford on behalf of the University, and Mr John Moge, Lecturer in Sociology in the University and Hon. Treasurer of the Oxford WEA, on behalf of the WEA.

The Association in reviewing its activities was able to note a useful service performed for one of its members who had asked for help in a dispute with an employing body. The editor of the Association's quarterly publication, 'The Tutors' Bulletin of Adult Education', was congratulated on his work particularly the current issue which contains an article on Income Tax Law which will be useful to all who receive teaching fees. Off-prints of the article are to be taken by the AUT and the NUT.

General business was dealt with expeditiously. The National Officers for the coming year were elected. (Chairman: Norman Dees, Newcastle; Vice-Chairman: D. Caradog Jones, Manchester; Secretary: J. Pritchard, Leeds; Treasurer: J. Collins, North Staffs.; Assistant Secretary: Owen Ashmore, Manchester. Editor of the Bulletin: J. P. Carruthers, London.)

The meeting quickly turned to its main business. For the last two years the Association has been busy with an attempt to formulate a statement of policy. Its last policy statement was made in 1944, and it had been felt that changes since that date have made it necessary to review and evaluate the work as a whole. Draft statements have been thoroughly discussed in Branches throughout the country, and indeed so many amendments had been put forward and so many general suggestions made that, before this meeting, a Summary of the draft statements and alterations had been prepared in order to focus attention on the main points of agreement and disagreement.

There were two main areas of uncertainty. Firstly, in the precise nature of the relations between and the exact functions of the major providing bodies in adult education. Secondly, concerning the place and priority to be given to all those kinds of experimental courses which need to be related to the more traditional work.

Discussion on these matters at times resembled a French debate on EDC or an English one on Capital Punishment. All the arguments on all sides were known to all. There was passion and there was confusion, clarity and weariness. It is not a matter of shame that there should not have been

a clear, recognisable unanimity amongst tutors whose local experience is so diverse. It was noteworthy that amidst so much variety there should have been general agreement on the Tutorial Class as the crown of adult education, and upon the unique nature of the WEA as a voluntary agency.

When the meeting turned to the field of professional conditions it produced both a useful compilation of facts and a series of approved resolutions. Fees for part-time tutors have hardly changed over the last thirty years; a proposed minimum scale was accepted. Completion of parity of status between internal and extra-mural university teachers in all areas was urged, and further security for tutors engaged in education with HM Forces was recommended.

The position of tutors who hold joint internal and extra-mural appointments was reviewed, and it was agreed that tutors should not be required to take on work in addition to classes without a corresponding reduction in their class programme. It was decided to collect more information about the professional conditions of WEA tutor-organisers whose poor salary scales are in danger of affecting for the worse much of the basic work in adult education. If these appointments carry a large turn-over of men and women then few of them can be in the work long enough to gain proper results; if they are to be thought of as full-time careers then the conditions need to be improved.

In fact the AGM did not waste its time. The long consideration over policy throughout the Branches should make the Association well equipped to measure and state its mind as the forthcoming report of the Ashby Committee may very well make it necessary to do.

NORMAN DEES.

SEAFARERS' EDUCATION SERVICE

The Annual General Meeting of the Seafarers' Education Service took place almost below sea level in the bowels of HQS Wellington off the Victoria Embankment on a dreary afternoon in April . . . but there was nothing either stuffy or dreary about this gathering of representatives of both seafarers and educators. Dr Hope, Director of the Service, was able to report on the completion of the headquarters at Mansbridge House in Balham and on a staggering amount of work accomplished from that centre.

A student of the College of the Sea, contributor to the last number of the *Seafarer*, is about to publish his first novel; others have been helped to obtain their second mate's certificate; 47,669 books were added to the library stock and sent out to men at sea in 1,646 ships. Requests for books vary from those on the study of modern Greek to model making from match sticks and a small exhibition on the upper deck of HQS Wellington proved that the Service does not encourage mere bookishness only. There

are annual competitions in Short Story and Essay writing; Photography; Painting and Modelling; Poetry and Handicrafts.

The most striking—as a work of art and a symbol of its origin—of the photographs exhibited, 'Under the Red Ensign' by a Chief Engineer, has been used on the cover of the Report for 1953. I particularly liked the Seafarer student's version of a pin-up girl—in fact a stand-up-on-tip-toe ballerina carved in wood and entitled 'Nina': rightly awarded a prize in the Handicraft competition. The beautifully carved amber brooch and ear-rings exhibited on the same table bear witness to yet another aspect of the aesthetic sense and craftsmanship of the Seafarers whom Albert Mansbridge must have had in mind when he founded this special branch of the Adult Education service 25 years ago.

L.S.H.

'CONSUMER RESEARCH' IN AUSTRIAN ADULT EDUCATION

Just as Dr. Ernest Green's report on the causes of apathy in adult education has become available, news reaches us of an enquiry undertaken by the Viennese Folk High Schools into the impact of their work on the inhabitants of this $1\frac{3}{4}$ million city. The findings are certainly interesting, and liable to make the English practitioner green with envy. It appears, for instance, that only six per cent of the persons interviewed have never even heard of the Folk High Schools and another eight per cent have only a vague notion of what they are, whereas eighty-six of every hundred Viennese have either used their various facilities or are fully familiar with their programmes and techniques. This is largely due to good publicity, which seems to be more effective in Vienna than here, for seventy-two per cent mentioned posters, forty-four per cent radio announcements, and thirteen per cent course programmes as their sources of information, while daily papers and handbills were mentioned by only seven and five per cent respectively.

One in every three interviewed was either a member or had at one time or other attended an adult education event. This would be an extraordinarily high percentage, even for a city with Vienna's educational tradition, unless it is remembered that continental Folk High Schools combine many of the features of our Evening Institutes and Technical Colleges with our type of 'liberal' adult education, and in addition attach much importance to film shows, lantern lectures and topical talks. Thus, of a total of 463,000 enrolments in the last Summer Term, only 25,000 were for courses, the rest being attendances at lectures, film shows, conducted tours and exhibitions. Hence, in this enquiry, of every ten contacts with personal experience of the Folk High School, five had only attended single events, three had been students in courses, and two had patronized both.

One of the trends revealed in this enquiry is not unknown in this country: the relative decline of the share of manual workers in adult education. Of the workers interviewed only one in four had ever been to a Folk High School, whereas the percentage of black-coated workers and clerks was fifty-three and that of self-employed was forty-five. Or, put in another way, for every person with only primary education who attended, there were two with secondary education. Thus the Folk High Schools which started off as institutions for the improvement of the working man, have become popular centres for further education and instruction: their original aim is being increasingly taken over by the educational section of the Austrian Federation of Trades Unions.

K. R. STADLER.

RURAL RECONSTRUCTION IN EUROPE

A CONFERENCE REPORT

Over sixty delegates from ten European countries attended the second annual conference of the European Folk High School Union at Impington Village College, Cambridge, during the last week in April. The delegates included social workers, farmers, youth leaders, countrywomen's associations, representatives of many voluntary organisations working in rural areas, and tutors engaged in Adult Education.

The main theme of the conference was "Life in the Countryside". Questions on social problems in modern rural communities, full employment in rural areas, the drift from the countryside, the social services as part of a rural reconstruction programme, and the rôle of education in the countryside, were raised by experts and sifted by practical country people.

From out of the seriousness, the jollity, the buffoonery and the talk which goes with any conference, several facts emerged strongly. Europe has many problems common to her countries, though each has local variations; but most of these spiral down onto the need for liberal social services and a liberal educational programme, which starts in the schools and is regarded as a continuous process through life. Many feared that the dignity and self-assurance of the countryman was being undermined, and his social background was disintegrating: a united effort to raise the morale of the country-dweller was needed. In this, each country should make a contribution. In discussions, academic planners were shredded, head-in-cloud idealists were gently reminded that the feet of the Conference were in the clay, and gloomy statisticians were shown that its feet were not of it. We must work with people as they are, not as we think they should be; we must go to them and not wait for them to come to us. All planning must be based firmly on the recognition of the human factor, since local initiative and support must be recruited if it is to be vital.

The Conference felt that the rural population of Europe is in a more or less advanced state of emancipation, but that a conscious agricultural policy is a pre-requisite of a sound rural society. For most countries a well-balanced family holding should be the basis of this policy. It is essential to adopt an overall approach to rural planning, to integrate it with urban developments, and not treat it in a vacuum. There is need for consultation between Government and non-Government bodies in the preparation and execution of such economic and social measures, and this will involve a relative increase in the influence of local authorities and voluntary organisations, who will need financial help from the State with few strings attached to it. The aim of all cultural and social activity should be to encourage the individual to develop his personality and to give new life to the community, and all possibilities for such development should be fostered. We should recognise the existence of our neighbour with his differing points of view: only in this way can we co-ordinate sensibly the inter-relationship and inter-dependence of the spiritual and material concepts.

One day was devoted especially to education. Of course it was not enough, cried delegates—even though practically every other session had pointed the educational moral. But some few spirited exchanges were made, and it was agreed that adult education can only be fruitful when the real structure of the rural population has been recognised, and its policy is set squarely to answer social needs. This in turn demands greater consideration of the social problems in syllabuses. Rural education is not concerned solely with one class, but with the rural population as a whole. It was suggested that equal emphasis should be placed on civic responsibility and on professional training. Does this mean a new approach to teacher-training? Can education encourage the bringing-out of the leaders who are urgently needed in the countryside to shoulder the responsibility for directing the social planning? Should we not attempt to stem the tide of opinion which is flooding towards increased specialisation instead of encouraging the development of the whole man? Conference thought so, and vigorously denounced any suggestion that the State could not afford to support such work. If we have lost faith in education, we have lost faith in the future.

However, so much was left unsaid that Conference agreed to devote its next annual meeting entirely to the examination in detail of ways and means, aims and objectives in education for the rural areas.

E. FLETCHER.

REVIEWS

HAROLD PILKINGTON TURNER: 'Memories of his Work and Personality',
edited by Ross D. Waller: with a foreword by Sir John Stopford.
(Manchester University Press, 100 pp., 6s. 6d.)

Rochdale has had a significant connection with adult education. In Cambridge there is an illuminated address from the Rochdale Equitable Pioneers' Society presented to James Stuart in 1870, thanking him for a series of lectures delivered there before the formal establishment of systematic University Extension Courses. It is well known that one of the first two WEA Tutorial Classes was held in Rochdale. And Rochdale was also the birthplace of Harold Pilkington Turner, who certainly ranks as one of the outstanding figures of University extra-mural education in the early decades of this century.

In his book *Portrait of a University* Professor H. B. Charlton did not attempt a complete narrative of the development of the University of Manchester, but succeeded admirably in giving a vivid impression of its growth and of its spirit. Consciously or unconsciously Professor Waller has adopted the same technique—with equal success: the sub-title of his Memoir might well be 'Portrait of a Man'. For, as one of his secretaries said 'It was not what Mr Turner did that mattered, although he did so much; it was what he was'.

First, what did he do? Neither Turner nor his career were typically academic. After graduating at Owens College, then one of the constituent Colleges of the Victoria University, he was called to the bar and practised as a barrister. But he retained a keen interest in the University, especially in the Union, and was one of the founders of the Manchester University Settlement at Ancoats: he also identified himself with religious and social activities in Manchester and the surrounding district, and was in much demand as a speaker and lecturer.

Turner's subsequent career can be summed up by a brief quotation: 'From 1904 he had been part-time lecturer in Railway and Factory Law (a post he continued to occupy until September 1938). In 1908 the University wanted to appoint an officer to combine the post of Assistant-Secretary to Senate, Assistant-Secretary to Council, and Secretary of the Extension Committee, and somebody—perhaps Tout—thought of Turner as the obvious man. . . . At later stages he became Secretary to Senate, Secretary to Council, External Registrar, Director of Extra-Mural Studies, sitting thus for years at the centre of the University's administration and of its relations with the outside world. His duties and his dignity alike made him a central figure in the University, while his unfailing kindness was felt as much by Professors as by the carpenters and cloth cutters outside.' This bare outline of his career is, however, the least part of the story.

Professor Waller speculates briefly on what might have happened if,

before he was caught up in University work, Turner's interests had turned to politics. This rising young lawyer, keenly concerned with social problems and well known as a speaker, might easily have been carried into Parliament on the Liberal tide of 1906. But apparently he had no ambitions in that direction, and his friends must doubt whether he would have been happy in the rough and tumble of politics. And he was always far too considerate about the opinions and welfare of the other man to have been an effective politician!

Although for years he was playing many roles both within the University and without, he became increasingly identified with one—adult education—and it is that which is principally commemorated in this volume, which can in some degree be regarded as a sequel to Kelly's *Outside the Walls*. His first official connection with the extra-mural work of the University coincided with the rise of the Workers' Educational Association and the steady growth of its partnership with all Universities in this work. The aims and ideals of this movement naturally appealed to him: indeed, they were his own too. It is rather curious that in the book there is no reference to Albert Mansbridge, whom Turner must have met and worked with. Although dissimilar in many ways, they remain in the remembrance of one, at any rate, as alike in the complete sincerity of their belief in the value of adult education and in their straightforward pursuit of an end that seemed to them good. There was much that was akin, too, in their Christian faith and way of life.

'It was not what Mr Turner did that mattered . . . it was what he was.' Here the reviewer must confess to being baffled, since in seeking to illustrate the various facets of Turner's character and personality, no words of his can improve upon those of Professor Waller or of the numerous friends and colleagues whose reminiscences and appreciations are so frequently and so aptly quoted. The answer is to read the book. It is to be commended both to those who knew Turner and to those who did not. The former will recognise and welcome his portrayal therein, and their respect and affection for him in retrospect are likely to be deepened by the revelation of characteristic actions and attitudes hitherto unknown to them. The latter must find interest in this account of his life and work. Professor Waller claims that Turner was one of the men of whom it could truly be said 'Manchester made them',—a proud boast that must strike a responsive chord in the breast of any native Mancunian. For his part Turner in his time made Manchester what it was in the sphere of adult education.

G. F. HICKSON.

STUDY ABROAD VOL. VI 1954, published by Unesco. (HMSO 7s. 6d.) seems to grow fatter and therefore inevitably more useful to the intending student abroad each year. The compilation of such tomes of reference is undoubtedly one of Unesco's valuable functions.

EDUCATION IN ENGLAND—THE NATIONAL SYSTEM—HOW IT WORKS, by *W. P. Alexander, Ph.D., Ed.B., M.A., M.Sc.* (Newnes Educational Publishing Co., Ltd., 147 pp., 12s. 6d.)

Those who have much occasion to discuss education with visitors from overseas will be particularly indebted to Dr Alexander. He discloses in his 'Foreword' that the needs of such visitors were in his mind in undertaking this work and if detail is in some places sacrificed rather ruthlessly for clarity, the reason is obvious.

After a short general introduction, the chapters follow the sequence one might expect—The Schools, Further Education, The University, The Training and Employment of Teachers, the Special Services. The presentation achieves a balance between legal summary and administrative comment that is unusual in such an introductory work. But the book goes further than this in being written from the standpoint of a clearly expressed set of principles. It is an essay on the theme of co-operation and tension between central and local agencies as the indispensable basis of democratic government. Some people may quarrel with Dr Alexander's assumption that this co-operation and tension is adequately expressed through nationally representative bodies and local authorities, teachers and other educational agencies negotiating with the Ministry of Education; it is almost too convenient to be true. Perhaps the author will be stimulated by comment on this point to write a more comprehensive account of his educational philosophy. It would be a stimulating and valuable book.

ADULT EDUCATION TOWARD SOCIAL AND POLITICAL RESPONSIBILITY, Edited by *Frank W. Jessup.* (Unesco Institute for Education, Hamburg, 143 pp., 3s. 6d.)

This is an edited report of the first seminar held in the Institute in September 1952. It contains Professor Novrup's opening address, papers on adult education in France, England and Germany, and a number of short notes contributed by members of the Conference. But this list omits the most important item—Section V—A 'Synthesis of Group Reports' contributed by the Editor. This is a quite unusually substantial and satisfying critique to find in such a volume. The writer exemplifies in his text many of the points he raises about the process of adult education—'Without something of the dispassionately critical attitude of the scientist, the student will not be in a position to arrive at sound judgments. Therefore he must be encouraged to examine and weigh the evidence and fearlessly to draw from it what appear to be the necessary deductions (whilst admitting that many can be provisional). . . No better description of the qualities exhibited by Mr Jessup's editing could be provided.

This report is worth buying and reading as more than an act of respect to the Unesco Institute. It is that rare thing—a valuable addition to the literature of adult education.

E.M.H.

AN INTRODUCTION TO POLITICAL PHILOSOPHY, by *A. R. M. Murray*. (Cohen & West, 236 pp., 12s. 6d.)

THE PLATONIC RENAISSANCE IN ENGLAND, by *Ernst Cassirer*. (Nelson, 202 pp., 15s.)

PLATO: SOCRATIC DIALOGUES. Edited by *W. D. Woodhead*. (Nelson, 308 pp., 10s. 6d.)

ROUSSEAU: POLITICAL WRITINGS. Edited by *F. H. Watkins*. (Nelson, 339 pp., 10s. 6d.)

Mr Murray is an extension lecturer who is aware that an introduction to any subject (and not least to political philosophy) should be clear, simple and cogent—and preferably a little provocative. Up to a point his book meets these tests. He covers fairly competently the theories of the main thinkers from Plato to Marx. Such an account must inevitably be highly selective, historically as well as analytically. It is unfortunate that the fourteen centuries between Aristotle and Machiavelli should have to be compressed into eleven pages; and one wonders why an author who gives a careful and respectful account of Hegel has nothing to say of T. H. Green and the Oxford Idealists. Omissions are, of course, unavoidable in a book of this type; but I am led to conclude (not for the first time) that even an *introduction* to this subject should cover a smaller scope; either it should cover a shorter period of history or it should proceed by analytic dissection of some political theories.

A history of political philosophy will remain isolated and arid unless it is related either to history or to general philosophy. Mr Murray realises this point and he has chosen the latter (and much harder) form of approach. But, brave as is the attempt, I do not think that Mr Murray has succeeded in making this relationship intelligible. A student who comes to political philosophy knowing little or nothing of philosophy in general cannot hope to understand enough of the latter in one chapter to follow their relationship over 23 centuries.

Mr Murray's method is highly schematic. He divides philosophies into 'rationalist' and 'empiricist' and then exhibits political theories as founded on one or other of these principles. Thus on page 231 we find 'A Rationalist Theory implies that government ought to be authoritarian because it implies that there are moral laws which are necessarily and universally true. . .'. The approach is likely to give the student a very limited and superficial notion of rationalism and empiricism. This is not because Mr Murray is himself superficial, but because he plunges into the turgid depths of general philosophy like a deep-sea diver in a hurry (a journey that few students will be able to follow) and therefore fishes up some choice propositions about the nature of government. Mr Murray is provocative. We are assured that practical Conservatism is consistently utilitarian while Socialism prefers morals to happiness; but I do not think the quotations from Mr R. A. Butler and others really demonstrate this point.

Mr Cassirer's long essay, which has been translated by James P. Pettegrove, is for more advanced students of philosophy. It is a brilliant and delightful discourse concerning a group of thinkers, the Cambridge Platonists, who stood midway between the medieval and the modern world and whose contribution to philosophy has been too much neglected. Mr Cassirer shows the place of these thinkers—Henry More, John Smith, Cudworth, and others—in the history of both English thought and English religion. This book is appearing in English for the first time. The student who can appreciate its merits may be sure that he has reached philosophic maturity.

The two new volumes in Nelson's philosophical texts are worthy members of the series. The Socratic dialogues included in the volume on Plato are the Euthyphro, the Apology of Socrates, Crito, Phædo, and Gorgias. Professor G. C. Field contributes a useful introduction in which he indicates the main features of each dialogue. The volume on Rousseau includes, besides *The Social Contract*, his practical reflections on the government of Poland and Part 1 of the constitutional project which he drew up for Corsica. This is a useful and interesting combination of Rousseau's writings. Professor Watkins' introduction puts its emphasis on the psychological conflicts within Rousseau himself. The reproductions of a bust of Plato and of a portrait of Rousseau make attractive frontispieces.

PETER SELF.

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PAMPHLETS AND REPORTS

Virtually all the pamphlets and reports which we mention every quarter on this page—and those for which we fail to find room—are produced for two purposes, domestic and external. The readers of annual reports may be 'members of the family' eager to turn the pages for the fun of finding their own or their friends' names in them, or to be reminded of a jolly day last summer but one (Annual Reports are notoriously out of date—two of those which have only just reached us cover the year ending March 1953 and August 1953 respectively). That category of readership might be designated the domestic, the faithful, the converted . . . and therefore all too often the uncritical.

There is, however, always another, less easily characterized body of potential readers or glancers at or throwers away of our ephemera and for them the look of the thing must be carefully considered, if they are to take an interest in the contents. This quarter's bunch represents the usual mixture of the worthy and familiar, the new and striking, the tempting and repelling. We are, alas, all too conscious of our own short-comings in the matter of presentation and will not, therefore, pass censure on others. But we have picked out three publications for a special mention, as much because we like handling them, as because they make interesting reading.

The Unesco monthly *Courier*, obtainable from H.M. Stationery Office at the now reduced annual subscription rate of 6s. has abandoned its tabloid newspaper appearance and now comes in the guise of an amply and attractively illustrated 36 pp. magazine with a coloured cover. The main theme of the first of the new *Couriers* was 'Language: Bridge or Barrier' and it is proposed to have a leading theme every month. Better to look at: better to buy.

We are also asked to draw your attention to Unesco publication No. 192, *Race Mixture—A Modern Problem* (HMSO 1s. 6d.) and *Teaching About the United Nations* (Education Abstracts Volume VI—No. 3 1s.).

The UNESCO INSTITUTE FOR EDUCATION, HAMBURG, whose Deputy Director contributed to these pages in the Spring, has now produced a stencilled report of its brief history and activities since July 1952 and—in a cheap but eminently attractive form—a report of a conference held from December 9th-12th, 1953, under the title *Universities and Adult Education*. A stiff grey cover, blue calico backed with a blue title in simple type protects 36 single side stencilled and well laid out pages. It is not a slight to Professor Peers, Wilpert, Sir Walter Moberley, Professors Weniger, Potter, Blättner, Weinstock and Waller, whose contributions to the Conference form the main content of this book, to say that even before we opened it we voted it a blue print for economically produced reports.

Slimmest of our three gladdeners of the eye is the *Annual Report for 1952/53* of the MARY WARD SETTLEMENT. The air of cheerful though unfrivolous bustle that pervades the premises of the Settlement any week-day

evening has been caught in both text and illustrations of even this short and fairly formal report—and we like the cover and sympathize with the editor who had to print an Income and Expenditure Account on the outside back of the pamphlet for the sake of keeping to the magic 32 pages beloved by printers.

The Annual Report 1952/53 of the NATIONAL COUNCIL OF SOCIAL SERVICE testifies to a lot of solid, unspectacular 'grass roots' (as our American friends would call it) work by all sorts of voluntary groups. We read with particular interest the page devoted to the National Association of Women's Clubs, the youngest corporate member of the National Institute of Adult Education. More power to their elbow!

THE DEPARTMENT OF EXTRA-MURAL STUDIES, KING'S COLLEGE, UNIVERSITY OF DURHAM, sends a brochure describing its recently acquired Adult Education centre, *Joseph Cowen House*. There are photographs of the lounge, library, entrance hall, coffee room and a classroom, none of them as yet enlivened by the human form. The text is written in the future tense and we wish the house a happy life . . . anyway: life!

The Librarian of the Min. of Ag. and Fish. has compiled a selected list of books on *Agriculture* for the NATIONAL BOOK LEAGUE. It costs 2s. od. and can be obtained from the League. We quote it as a reminder that the NBL has produced a large number of these practical and inexpensive select bibliographies and it is well worth asking them for full information.

A new journal likely to interest many tutors is the *Scottish Journal of Political Economy* published by Oliver and Boyd on behalf of the SCOTTISH ECONOMIC SOCIETY. The Editorial Board consists of the Professors of Political Economy in the four Scottish Universities, together with the Secretary of the Society and the Editor, Professor Cairncross. This is a courageous effort to let the voice of Scotland be heard in an important field. Price 7s. 6d. per issue.

THE INTERNATIONAL FEDERATION OF WORKERS' EDUCATIONAL ASSOCIATIONS has recently published from Temple House, Portman Square, London, W.1 an *Outline Report of the Proceedings of the Third General Conference* in May 1953 and a *Report of the Secretariat and Executive Committee for the years 1950-52*. Containing also the Constitution of the Federation with amendments to date, this is a useful compendium of facts about an important area of international contact in adult education.

We have also received, for the first time in printed form, and using both French and English, *Co-operation*, the *Bulletin of the International Adult Education Circle*. This issues from an initiative of Dr Grau of the Folks-highschool, Linz, and the Bulletin itself is produced by Mr Paul Rock of the ADULT EDUCATION SERVICE OF THE BELGIAN MINISTRY OF EDUCATION, Rue de la Loi, 155, Brussels. This issue has notes on recent and forthcoming seminars and conferences in Europe and will help to sort out some of the

ADULT EDUCATION

ADULT EDUCATION is intended to be both a record of activities and an open forum for the discussion of all matters, however controversial, relating to Adult Education. It should be understood that the Institute is not committed in any way by statements or articles appearing in the Journal and signed by the names or initials of contributors.

NOTES OF THE QUARTER

THE Belgian National Commission for Unesco were hosts in May to workers in adult education from fourteen (mainly) European countries. The theme of the two-week seminar as rendered into English was puzzling and unprepossessing—'Cultural Sociography and Promotion'. It proved to mean a study of the contribution that can be made to adult education by the practitioners, methods and techniques of the Social Sciences, more particularly sociology and psychology.

Few subjects could have revealed more clearly the differences underlying the British and Scandinavian concept of 'Adult Education' and the French and Belgian formulations of 'Culture Populaire'. The discussions also illustrated very different ideas about the role of universities in adult education—a sharp contrast between the central position occupied by our universities handling a teaching programme extra-murally and the qualified willingness of some European universities to put the specialised services of their sociologists and psychologists at the disposal of organising and administering bodies as analysts of situations, methods and achievements. We shall review the work of the seminar more fully in a future issue when the official reports are available: in the meantime it was somewhat ironical to return from a defence of British empiricism to the varied introspections of Mr McLeish and Mr Ruddock and the careful evaluation—another dubious process!—by Mr Williams, of the Sheffield miners' courses, which provide part of our contents this quarter. Perhaps after all we have a place, and an important place, for the methods of the social scientists and the great advantage that some of them actually work in adult education!

As one of the British representatives in the Seminar, I found myself remembering the various regional surveys of the inter-war years, the further education schemes of LEAs under the 1944 Act and the way in which the technique of the local social survey has been used as an actual instrument of adult education. Something of this sort was described by Mr Brennan of University College, Swansea, in 'A Research Experiment in Social Studies' in this journal in June 1951 and he and two colleagues have now produced a thought-provoking book 'Social Change in South-West Wales'.* The authors convey in an unusual degree the way in which changes of scale in industry, regularity of employment in the post-war years and extended access to an Anglicised culture through radio and TV have made for a subtle disintegration of traditional living patterns, for a strengthening grip of orthodox Trade Unionism on local government and for a loss of religious influence. Amongst other things they show that adult education has been related more closely to 'Chapel' than to TU leadership and that even in South-West Wales, with its overwhelmingly working-class ethos, 'middle-class' people appear in entirely disproportionate numbers in adult education classes.

The same conclusion is reached in another recent book which is the product of an elaborately organised survey in the Greater Derby region conducted on behalf of the Readers' Digest Association.† The purpose here was 'to study people in relation to the main channels for communicating ideas'. The authors conclude that Further Education—embracing all kinds of vocational and non-vocational classes—is quantitatively the least important of these channels and that 'Radio listening and the reading of newspapers and magazines are the only activities . . . dispersed really widely throughout the population'.

As they themselves recognise, the authors fail to make any assessment of the relative importance of what is communicated, but whatever criticism is directed at this handsomely produced volume, it will not obscure the fact that only a small fraction of the adult population responds to education in the form of classes, and we deceive ourselves if we take refuge in murmurs about 'lies and damn lies'. Another conclusion is that if radio and TV have the range of penetration that this study suggests, the BBC has an even more onerous educational responsibility than it has so far acknowledged.

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* By T. Brennan, E. W. Cooney and H. Pollins. (Watts & Co., pp. 200, 21s.)

† 'The Communication of Ideas—a Study of Contemporary Influences on Urban Life,' by T. Canter and J. S. Downham. (Chatto & Windus, pp. 325, 25s.)

One of the difficulties of speaking or writing about adult education in Britain is the 'this or that' attitude. If you speak well of Tutorial Classes you are treated in some company as a narrow pedant. If you hint at grace to be found in a community centre you may be regarded elsewhere as a pedlar of soft options. Indeed it is still hard to persuade many people that there can be learning without teaching and that the words 'adult education' can properly be used for anything except teaching of a very special kind.

Yet few assemblies this year have been more clearly educational than the annual conference of the National Federation of Community Associations with its theme of the 'Neighbourhood and the World'. When in the last hour delegates were asked for their own responses, there was a vigorous flow of well-presented brevities. Even the addresses, so often the sad necessities of a conference, were an illustration of how one personality can make an educational impact on many. Mrs Alva Myrdal and Dr Philip Sherlock in particular were outstanding exponents of the 'living word'. But I believe it is true to say that there was no official representative present from any 'Responsible Body'. More's the pity!

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'Science in Adult Education' has been one of our consistent interests since the Institute published a short report jointly with the British Association for the Advancement of Science, in 1949. In the interval we have published a number of articles, such as Mr Turner's in our last issue, and shorter notes, like Mr Vanstone's in this. We naturally welcome the further discussion that will result from the decision of the Universities Council for Adult Education to print Professor Peer's essay on 'Science in the Extra-Mural Work of Universities'. Written from the standpoint of an experienced university administrator making no claims to scientific competence, Professor Peers' commentary will not, we suspect, be wholly acceptable to the small group of full-time science tutors now in the employment of extra-mural departments, one of whom will contribute a review in our next issue. Copies are available (price 1s. 6d.) from the Hon. Secretary to the Council, Mr W. E. Salt, Department of Adult Education, The University, Bristol, 8.

MATURITY

by John McLeish

Lecturer on Adult Education, Leeds University

THE word 'maturity' is one which comes up again and again in discussions of adult education, and in other contexts. In fact, as commonly used, even by the psychologist, the word is a question-begging term. Like the expression '*a well-educated man*', the use of the words '*a mature person*', if honestly interpreted, means quite simply, 'This is a person like me'! The definition of maturity then reduces itself to an attempt, for the most part unawares, at self description.

In other words, in our ordinary use of 'mature' and 'maturity' we imply that some standard exists by which this quality can be measured; we imply also that the standard has been applied in the case in question, and that the subject of the measurement has either come up to specification or failed to do so. In all these implied operations however the criterion remains unstated. This does not mean that the concept of 'maturity' is necessarily worthless, since public discourse must always contain an element of private reference. For scientific purposes, however, we must seek to limit the private reference to the barest minimum compatible with saying something significant about the object of investigation.

If we decide therefore to retain the concept of 'maturity', and to submit it to objective analysis, it will appear that there are two views about its nature. Indeed part of the difficulty of the concept arises from the fact that in everyday speech these two different views are mixed indiscriminately.

The first way of looking at 'maturity' can perhaps best be described as metaphysical. Viewed from this aspect, 'maturity' is considered to be a quality or essence which resides in the individual. It is regarded as the end-point, the individual manifesting this quality in an all-or-none fashion—for example, when maturity is otherwise defined as, or identified with, rationality, spirituality, etc. The second way of looking at 'maturity' is the *empirical*. According to this viewpoint, it is recognised that there are differences between individuals. These differences are of such a character that the individuals may be arranged along a uni-dimensional scale, a scale which theoretically has no end-point except that given by the individuals under present

consideration. In the case of the quality of 'maturity' such a scale is at present, and probably for the foreseeable future, a pious hope rather than actuality. The analysis of the concept of maturity requires considerable refinement before we can even begin to think of establishing such a scale, as far as adults at least are concerned.

If we adopt the first kind of framework, and regard the problem of 'maturity' through Aristotelian, teleological spectacles, we may define 'maturity' as follows: 'An organism is mature when each of its functions is developed to a stage which permits of the achievement of its specific end'. This notion is admirably adapted to the examination of the animal and vegetable kingdom, and even to the examination of man considered from the standpoint of organism. It may be of considerable value when we consider even the higher mental functions of man, in isolation one from the other. But as soon as we attempt to achieve a synoptic picture of man, and ask the question: 'What is *man's* specific end, as distinct from the specific end of each of these particular functions?' we find ourselves in difficulties. If we are interested in man *as a person*—and in this context we are interested in man particularly in this aspect—this particular way of conceiving 'maturity' has the effect of maximising disagreement. But, on the other hand, we are obliged to recognise that there seems to be a considerable amount of agreement about what constitutes 'maturity' in the context of adult education—even if this agreement is limited in practice to the recognition that adult students are, on the average, more 'mature' than, say, undergraduates.

The second way of regarding 'maturity' is more acceptable to psychologists, since there is a greater prospect of achieving unanimity about it, whereas there is, and perhaps can be, no unanimity about essential individuality, since there seems to be no *method* of establishing such unanimity except that of dogmatic theology or of some other kind of apologetic. That the cleavage between the two ways of approaching the problem is not an absolute one is brought out in the fact that those who adopt for preference the metaphysical approach through essences or essential individuality are often, for didactic or other practical purposes, obliged to define the concept in terms of a person. For the Christian, for example, to be 'mature' means to be Christlike, while behind the exhortations of contemporary Soviet communists to the children and the intellectuals we can see the ideal and idealised figure of Lenin.

These disagreements, arising in part from the conflict between the

metaphysical and the empirical view, and in part from the variety of ontological possibilities offered by the different schools of metaphysics, raise the cardinal question in all theory and practice of education, namely, the question: *What is the nature of man?* Indeed, the problem of 'maturity' is but one aspect of this fundamental question. Is the student to be considered as a potential Saint, or as a potential transformer of nature and society—or is he a creature whose proper end is the pursuit of an enlightened self-interest? Who can answer this question on behalf of the adult educationist?

The problem is not merely an academic one, since our particular view of the nature of man and of 'maturity' will determine our curriculum of study, the methods we employ in teaching, and our choice of teacher or educator. It represents the eternal dilemma of adult education—but there may be a way out, as follows: While recognising that psychology, as such, can give no final answer to this problem on the ontological plane, it may be able to give some assistance towards an agreed definition in the context of liberal, English, adult education. If, in addition, we have a clear picture of the areas of disagreement, as between, say, Christians and non-Christians, this is as much as one can hope for, in this particular context.

This means that our final answer to the question of what constitutes 'maturity' will depend on the particular value-system we cling to, either explicitly or implicitly. It is no part of the function of the psychologist to discriminate on an ethical basis which particular value-system is appropriate for man—on the basis of any *psychological* criterion, for example, the three conflicting value-systems previously mentioned are one as good as the other, provided it is possible to hold each consistently, coherently and with loyalty to all the facts of experience. Even the philosopher, if he is informed, generous and honest, must give an essentially similar answer: The *individual* must choose, *not* the philosopher, as such, nor the psychologist as such—any more than the economist as such.

A provisional definition of maturity on which all could perhaps agree might run as follows: An individual is mature if and when he meets successfully the problems set to him by the society in which he lives at the level appropriate to the particular stage of development he has reached. This definition is to be regarded as a starting-point rather than as the final stage of the analysis of this concept. It is obviously unsatisfactory in certain respects. For example, it leaves the nature of the 'problems' undefined, saying nothing about how much should be

included and what should be excluded. It says nothing about the *way* in which the problems may be met by the individual—for example, the problem of gaining a living may be solved either by legal or by illegal means.

But the advantages of not attaching ethical concepts or formulating a rigid code of problems to which the adult must find a solution before he can be certified as mature, at least at this stage, are obvious. The definition emphasises the dynamic as opposed to the static view of maturity; it regards maturity as a process rather than as a static quality. It concentrates attention on maturity as a history, illustrating a capacity for development. Remembering what has been said about the function of the psychological analysis, it should be clear that what may be grave defects from the metaphysical or ontological standpoint may turn out to be of practical advantage.

If we accept as a desirable principle of method in this study the statement by Aristotle in the *Nicomachean Ethics*—the earliest and in some ways still relevant treatment of maturity—that: 'It is the mark of the educated man to require in each kind of inquiry just so much exactness as the subject admits of'—we shall not be led astray in the search for a completely consistent or convincing solution of this most complicated problem. If we can recognise the characteristic qualities of the mature mind even in an admittedly sketchy fashion this is all that can be expected in a preliminary analysis.

In the case of the mature adult student there would seem to be four relevant areas in which this quality may be shown. It is possible, of course, to be fully mature in one, or two of these areas and not in others. But a fully mature person should show maturity in all these fields.

First of all, there is mental maturity, which may be characterised as '*wisdom*'. As elements of wisdom we may recognise the qualities of commonsense, a critical attitude to experience, initiative in seeking out relevant experience, perseverance in the pursuit of the answer to life's problems, and a responsible attitude to one's own mental operations.

Secondly, there is social maturity, which may be characterised as '*responsibility*'. At this point it becomes necessary to pass outside the framework of psychology, which is presumed to be ethically neutral, since the concept of maturity in the context of adult education does not lie wholly within the field of psychology. As aspects of responsibility, for example, we have: respect for law and order, not in themselves as

absolute, but insofar as they may be necessary for the rule of law; there is responsibility for one's own acts; co-operation with others for legitimate purposes; the acceptance of leadership and the provision of leadership where this is appropriate.

Thirdly, there is scholastic maturity, which may be characterised as '*application*'. This is signified by intellectual curiosity; the desire to work at the solution of intellectual problems; the habit of work, in the sense of applying oneself at particular, established intervals to such tasks; persistence in work, in the sense of not giving up readily; and quality of work, that is, the achievement of such a standard that the finished task justifies the labour devoted to it.

Lastly, there is emotional maturity, which may be characterised as '*balance*'. This is marked by an absence of excessive emotionality, a proper emotional and intellectual responsiveness, an evenness of responsiveness, and the quality of emotional responsiveness, distinguishing mature behaviour from babyishness or adolescence.

The mature adult student may therefore be described as exhibiting the qualities of wisdom, responsibility, application and balance. These do not, of course, exist in isolation one from the other, there is a complicated integration of these in each individual so that in addition to the qualities themselves he exhibits a characteristic *style* of maturity in his behaviour, his system of beliefs, and in his motivation. This quality of '*style*' accounts for the tensions between, for example, the concept of the individual as a unique personality and the attempt to measure him against a uni-dimensional scale, and between the ontological and the empirical view of maturity. The tensions may be resolved, at least for practical purposes, by the recognition that none of these distinctions are *absolute*. No individual is *absolutely* unique, in the sense that he differs in every conceivable respect from every other individual. There is a point where the empiric must justify his procedures from a metaphysical standpoint, and even the most abstract of metaphysicians must take his stand on some fragmentary fulcrum of experience. The Gestalt quality of *style*, although not measurable may still be seized intuitively and described in the complete analysis.

It is clear from the description of the qualities of maturity that they depend on experience of life; the greater one's experience, other things being equal, the greater will be one's degree of maturity. The claim often made for adult students—that they are '*more mature*' than undergraduates, is also clearly demonstrated by the analysis,

since it follows from the above principle. Lacking maturity, in the sense defined above, it is obvious that the study of socially significant, academic subjects degenerates into an intellectual game. Undergraduates, for example, are not to be held responsible for the opinions they express in their essays; it is a necessary part of their training that they should be allowed to entertain opinions, however fantastic or immoral these may be, in order imaginatively to ascertain the consequences of such opinions. An adult student, on the contrary, even if he could be brought to the stage of playing this kind of game, would not profit by it to the extent of the undergraduate, since his general attitude to life has been already formed to an extent that he cannot lose himself in the part.

It is necessary, in justice to the undergraduate, to insist however that maturity is not a *necessary* result of age. The development from the irresponsibility of childhood and adolescence to the informed wisdom of adulthood is by no means an automatic one. Indeed, petrification rather than maturity in the sense defined here would seem to be the normal concomitant of age. William James has been often quoted to the effect that: 'It is well for the world that in most of us, by the age of thirty, the character has set like plaster, and will never soften again.' But on the contrary, it is an essential quality of the mature mind that it should be restless and adventurous, and have a capacity for change. In this respect it may even be mistaken for a juvenile or adolescent mind, especially by those whose conduct and beliefs are rigidly formalised and conventionalised.

It is the aim of adult education to develop qualities of maturity in the student. The definition of maturity in terms of wisdom, responsibility, application and balance implies particular limitations of method and of content. It is also implied that the *tutor* should be a mature person. However, the last word has not been said in the analysis of maturity, as far as this refers to the tutor, since this analysis was carried out primarily with the student in mind. But, if, in addition to the qualities of maturity as outlined above, the tutor has the additional quality of honesty, if he is well-informed and generous to opponents—and the last quality would seem to be of as much importance as any of the others—then, if such a person existed, he would be the ideal educator.

Adult education is often regarded as remedial education, in the sense that, historically, it developed to make up for the lack of educational opportunity for certain sections of the community which,

mainly for economic reasons, were deprived of the advantages of what then passed as a 'liberal' education, and which could then best be obtained at the older universities. As a result of this way of looking at adult educational provision, it is now alleged in some quarters that the necessity for such provision is rapidly disappearing—since, in theory at any rate, it is possible for all those capable of so doing to obtain a 'liberal', or any other kind of education, at university level. This is a very interesting view, but it takes too narrow a view of what 'remedial education' in this sense may be taken as meaning.

The change in content of the education now provided for wider and wider classes in the community makes adult education, in the sense of 'remedial' education, *more* rather than less necessary and urgent. Adult education, at least *ideally* if not in practice, may be thought of as a remedial education whose function it is to undo the harm *necessarily* done to all children by the social institutions of school and university and by the way in which the life-span of the individual is related to the purposes of society.

In a very real sense Society begins its interference with the sovereign, free individual from the moment of birth. At the stage of formal education especially, we have a mental violation which is nonetheless real because, at least in its later stages, the individual acquiesces in it, and comes to regard it as a 'natural' process. It is true, of course, that the process is a 'natural' one to the extent that training, or education, is a necessity for the survival of the individual and of society. There are certain rules of established order which have to be learned, and even if we assume that man has an innate repertoire of instinct the specific and socially acceptable ways of satisfying these conative urges must be learned from the parents, or in other ways.

At a certain stage of development of society the informal education of the family or of apprenticeship becomes totally inadequate; the ever-increasing complexity of social organisation entails an ever-increasing complication of the established laws or rules which the individual must learn in order to survive. A special class of educators, with special institutions, traditions and methods comes into being. Society thus formally recognises the necessity of imposing its stamp on the individual, whose duty it is to conform and to submit more or less passively to receiving the required impress. One may, of course, rebel against specific aspects of this process, but the limits of such rebellion are well-established. However the appeal to conform may be couched, whether in the anarchistic *laissez-passer* of A. S. Neill, or

the Hitlerite despotism of Wackford Squeers, there is a mental, moral and physical discipline imposed by school and University, acting as organs of society. We are especially concerned here with the *mental* discipline imposed by the traditional organisation of knowledge and of the school system whose task it is to transmit this organisation, since, whatever be the physical or moral restraints imposed on the pupil these are not thought of as primarily the concern of the adult education movement. The nature of the moral and physical discipline may differ in different systems, but in so far as they are efficient transmitters of knowledge, the mental or intellectual discipline is common to all. The word 'discipline' as used of an academic subject of instruction is well-chosen, since the learning and teaching of such subjects consists in the imposition* of a certain system of ideas—mathematical, scientific, philosophical, religious—on the minds of the pupils, as established patterns of thought, as certainties. The pupil or student, in his subservient condition, is not permitted to doubt, except within narrow, established limits, this limited doubt being itself in part the method by which the organised system of ideas is imposed. The necessity, or the morality, of such imposition is not here in question; it is merely asserted as a fact of common observation that education in all societies is the process by which the value-systems and the organised constellations of ideas achieved in the historical development of the particular community are ingrained in the individual.

As a result of this imposition by society of the achieved standards of order—an imposition which is of course necessary in view of the specialisation of function and of the increasing complexity of living conditions resulting from it—we obtain as the finished product of the state system of education, a person who is capable of performing extraordinary achievements in certain limited fields, but who must pay for this proficiency by a narrowness of outlook, not only in other fields, but even in those in which he has specialised. When the rules become highly formalised and conventionalised there is a development of order and system, but there results also inevitably a limitation of the infinite variety of response of which the untrained, or uneducated individual is theoretically capable.

* As in all desirable systems of 'discipline' this is accepted by the individual as a condition of intellectual life at all. This point is not only irrelevant as an objection to the thesis developed above, but constitutes the essence of it, being the gravamen of the charges against the educational system.

As a normal concomitant of maturity therefore, although not a necessary condition of it, we have the development of conformism, a lack of adventurousness, especially in the realm of ideas. The individual develops a stereotypy of response and of behaviour which is at once a condition and one of the limitations of stability. There is a point where stability passes into stagnation, and therefore, for community survival, it becomes necessary to strike a balance between uniformity and diversity. This is the problem which besets all societies, even the most totalitarian—but it is generally and wrongly supposed to be peculiar to the democratic type of social organisation. In the latter kind of society, at least in theory, the individual should be free to express his individuality, even idiosyncrasy, to the widest limit compatible with the equal right of others so to do. As the condition of the progressive development of such a society it is demanded that the weight of traditional custom and practice should not operate as a dead weight, but that it should be constantly re-interpreted and revalued, this revaluation serving as the starting-point of a new advance. In this way there is a recognisable continuity, in that the newly emergent pattern is modelled on the old, but at the same time there is a continuous advance. This is in fact the open secret of the survival of democratic societies—when this process of disruption and re-integration is abrogated the society ceases to be viable and progress comes, if at all, as a result of a revolutionary outburst which negates for a time the older pattern of ordered progress, but which in reality simply transfers it to a new level, the past surviving in the new synthesis in a transformed form.

Where does such revaluation take place? Theoretically, it should take place in the school,* each generation of teachers selecting only the best from what they have been taught, and synthesising this with new knowledge which they have obtained in the course of their adult life, or in their passage through the University. There is certainly a process of this kind taking place all the time; there is an inner dynamic in knowledge which sloughs off the incoherent and the

* Politics and religion represent other agencies by means of which such revaluation is, in theory at least, possible. But political parties and religious bodies are, like Universities, inherently conservative institutions. Where the interest of the institution is in conflict with development towards a more inclusive view of reality it will be the latter rather than the former which will be sacrificed. Political and religious institutions depend for their continuance on the adherence of their members to stereotyped forms and ideas—paradoxically, this is true even of those religions and parties which started as a protest against conformity and formalism. The protest is always against a *particular* kind of formalism or conformity, not against these *as such*.

inconsistent elements in its own structure. But this inner process is an extremely slow development—educational institutions, whether school or university, are inherently conservative, although it is only through the *method* of scholarship (not its content) that social advance becomes possible in ways other than by violent revolution. The essence of the education of children consists in teaching them to conform to the conventions and traditions of the society to which they belong; the school, as an institution, inevitably lags behind and accepts new ideas only when these have been ratified by society.

On the other hand, the essence of an ideal system of democratic adult education consists in training the adult to question the pattern imposed on him in childhood, not necessarily with a view to having him reject it in its entirety, although we must abide by even that consequence if tradition cannot be justified by reasoned inquiry. The object of liberal adult education in a democratic society as it was conceived at its inception, is to examine the traditional forms of society, to justify those elements which can be justified on rational grounds, and to change by social action those elements which can not be so justified. In this way, in this country, the adult education movement has operated as a means of adaptation, bridging the gap between the real and the rational, the actual and the desirable. Through the instrumentality of this medium individual members of the community—at least the more thoughtful amongst them, are liberated to some small extent from the tyranny of the verbal conditioning to which they have been and constantly are subjected in the interests of a stable system of social organisation.

To put it bluntly: what is wrong with the adult is his inability to adapt himself to new ideas or ways of thought. This inability is the most usual, although it is not an inevitable associate of maturity, and results in the main from the educational process and the process of social 'conditioning' to which the adult has been subjected. The non-adaptive character of the mature person is often confused with inability to learn in the narrow sense of the word, that is, it is thought of as an actual degeneration of the neurological *mechanism* through which learning takes place. But the fact that we find this rigidity of response or outlook even, and perhaps especially, in eminent but aged academic persons, who may be capable of great feats of learning within the narrow limits of their own assumptions, suggests that it is a question of attitude or temperament rather than of intellect as such. It is the incapacity to adventure outside the limits of one's assump-

tions which is the main characteristic of the prejudiced mind, and this is very often entirely divorced from the mastering of vocational or quasi-vocational techniques.

Adult education, understood in this sense, is a painful process, amounting in practice to the breaking-up of the sheltered retreat of certainty and prejudice which the adult has elaborated for himself in the course of life. The main problem in that education which is imbued with 'social purpose' is to destroy the autistic ways of thinking, and the socially shared autisms, inculcated by previous educational practice. The rules instilled with such labour in school, the ways of thinking, have to be shown to be inadequate or inappropriate in certain realms in which their extension seems most obvious and common-sense. It is in this sense that all the hard sayings about the adult learner discussed previously are true, but far from suggesting the impossibility or undesirability of a programme of adult education, these psychological characteristics of the mature person only serve to underline the grave dangers involved in a democratic society which fails to make such provision. Education must be a continuous process, and it should be life-long, if the adventurousness and resource of the young are not to develop into the rigidity and stereotyped response of the adult. It is through adult study and thought, whether informal or organised by provision of the appropriate classes, that the inexperience of youth develops into the informed and responsible wisdom of the old. The process is by no means an automatic one.

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ITALIAN UNIVERSITIES AND ADULT EDUCATION

by R. D. Waller

Director of Extra-mural Studies, Manchester University

STAFF TUTORS and Directors of Extra-mural Studies^o who attend those international meetings of adult educationists of which so many have been held since the war, very soon make the discovery that our English University Joint Committees and Tutorial Classes are very lonely phenomena in the world picture of adult education. We have difficulty sometimes in finding any common ground, and usually have to give ourselves up to discussions about discussions, the needs of youth, the importance of recreation, and so on, matters to which we perhaps pay insufficient attention but which seem to belong to an entirely different field of activity from our own. Or a rather barren common ground may be found sometimes in trying to analyse the purposes of adult education, or even the social maladies of western civilisation. Of course we tell everybody, with justifiable pride, of the part played by our Universities in adult education; people who hear this for the first time are incredulous and sometimes envious; but also commonly defeatist, finding such a relationship in their own countries a plain impossibility. (I am thinking of European countries—American comparisons work out very differently, but even when Americans are in the company, the Tutorial Class is still a lonely phenomenon!)

Perhaps we have discussed this matter more with our German colleagues than with any others; and the Universities Council for Adult Education has now twice had discussions with German University representatives, at Oxford 1952, and Hamburg 1953. German University participation in adult education may come about some day—there are various approaches to it; but it will take a long time, and meanwhile there are plenty of people in Germany who are not at all anxious that it *should* come about. Partly they are afraid there might be some interference with their own existing organisations; even more they suspect that no good can come to adult education from the German academic tradition. Still the discussion is on, and will no doubt be kept alive.

It always surprises me to think that the highly democratic Scandinavian countries should still have in their Universities an academic

tradition more like the German than our own. Of all countries in the world these are the ones where adult education has the deepest hold and the widest acceptance; yet apart from the personal interest of individuals and the activities of student organisations like the Folk-universitetet of Sweden, the Universities have little part in it. Sometimes one wonders uneasily whether in England the best may have been the enemy of the good, whether the prominent part played in adult education by our Universities may have prevented a wide development of homelier activities similar to those of Scandinavia. One is much inclined to say that among all the great merits and excellencies of Scandinavian adult education it has nothing quite so good to show as a really good WEA tutorial class—but then, someone might ask how this superiority is assessed! How could you measure a Folk High School and a Tutorial class against each other?

Now Italy is a country where there is neither any activity of Universities in the field, nor any wide spread of adult educational activities under other auspices. There is, on the contrary, a great gap between the *alta cultura* and *media cultura*, and a yawning disastrous void between both and *la cultura popolare*. Yet about the turn of the century Italy seemed on the way to developing adult educational institutions, and made rapid headway with People's Universities—Università Popolari—which in those days really did attract working men. (The idea and name came to Italy from France; the German expression *Volkshochschule* has of course the same meaning. In England we have always fought shy of 'People's University'—we can have a Home University Library, and the WEA in a descriptive account can be called the people's university with small letters, but a People's University would hardly have been admitted. There is even some complaint about our calling our Residential Colleges *Colleges*!)

These Università Popolari still exist in many Italian cities and large towns. They are independent organisations and have nothing to do with Universities at all, except that University teachers lecture for them occasionally. Their audiences are usually middle-class, though a few of the Università Popolari succeed in attracting workers, sometimes by having special arrangements in working-class quarters. A good deal of the work takes the form of single lectures, often to very large audiences, with no kind of lecture-audience relationship at all; but one meets a number of *courses* of lectures too; and probably all the Università Popolari arrange language courses and expeditions of one sort or another. Go-ahead spirits in Italian adult education con-

sider the Università Popolari as in the main moribund; but they are nevertheless still alive and could give a foothold for new developments of many kinds.

There are of course many other forms of adult education, but this is not the place to write of them fully. There are the Ministry's *corsi popolari*, a form of fundamental education; various confessional organisations are experimenting with social education for adults; there is a vast national and para-governmental organisation for recreation; there are a number of schools for social study which are closely linked with adult education; and there are various secular organisations working in a spirit congenial to our own—the Movement for Civic Collaboration, the Union for the Campaign against Illiteracy which has made astonishing progress in the establishment of education centres in the poverty-stricken south, and the great organisation in Milan, the Società Umanitaria, to which I am about to refer. The Umanitaria has a spirit more like that of the WEA than you will easily find elsewhere in Italy, and it has for some time been carrying out admirable residential courses for adults. But adult education courses *à longue haleine* will hardly be found anywhere; and there are no voluntary organisations of people in search of knowledge and enrichment such as the WEA or the Women's Institutes.

Of course adult educationists all over the world have by now heard all about our celebrated collaboration of labour and learning; plenty of Italians have seen something of it and have been heard to wish it could be imitated in Italy. Articles about it have been published in Italian journals. Unfortunately, as everybody must know, Italian trade unions would hardly lend themselves at present to such a partnership.

There is in Milan a celebrated and very admirable institution called *La Società Umanitaria*. It was this organisation which called in 1906 the first international conference on adult education of which I have ever heard; and at that conference J. H. Muirhead spoke at length of a new organisation called the WEA and of the difficulty Universities were having in finding people to teach its classes economics and industrial history! The Umanitaria was the organising centre of the *Unione Italiana per la Cultura Popolare*, for which it published a journal called *La Cultura Popolare*. All this, of course, disappeared for more than 20 years; but now both the *Unione* and the periodical exist again.

The editor of *La Cultura Popolare* recently published, in the issue

of January 1953, an abridged translation of Professor C. O. Houle's essay on *The Universities in Adult Education*, the introduction to the UNESCO publication of that name. A copy of this was then sent to all University Rettori (Vice-Chancellors) and to a considerable number of professors, with a request for replies to the following questions:

1. "Ought Italian Universities to take part in the adult education movement, and could they usefully do so?"
2. What action ought to be taken within the Universities themselves, whether to provide for adults in pursuit of knowledge, or to train a suitable teaching personnel for the work?
3. What action could a University take to integrate (or to work in with) the already established activities of outside adult educational bodies (such as the Unione Italiana della Cultura Popolare, the Società Umanitaria, the Unione Nazionale per la Lotta contro l'Analfabetismo, the Movimento di Collaborazione Civica, etc.)?
4. Would activity of the University in the field of adult education, outside the customary limits of the academic field, have the effect of lowering the standard of scholarship, or would the University itself derive advantages from it, whether in respect of teaching method, or in respect of social understanding?
5. If Universities should decide to interest themselves in the field of adult education, how would the resulting administrative and financial problems be solved?

A considerable number of replies were received and a selection of them has been printed in successive numbers of the periodical (May, September, December 1953, February 1954). The contributors are:

Professor Gino Luzatto, Rector of the University Institute of Economics and Commerce, Venice.

Professor Mario Brucci, Rector of the University of Siena.

Professor Felice Battaglia, Rector of Bologna University.

Professor Franco Valsecchi, University of Milan.

Professor Manlio Dazzi, The University Institute of Economics and Commerce, Venice.

Professor Armando Saporì, Vice-Chancellor of the Commerce University, Luigi Bocconi, Milan.

Dr Maria Bertin, in charge of the Department of Education, University of Milan.

Professor Mario Ponzò, Director of the Institute of Psychology in the University of Rome.

Professor Lamberto Borghi, Professor of Education in the University of Palermo.

Professor Bruno Borghi, Vice-Chancellor of Florence University.

Professor Plinio Fraccaro, Vice-Chancellor of Pavia University.

Professor Giovanni Calò, Professor of Education, Florence University.

Professor Federico Gualtierotti, Milan University.

I should like to think that this initiative on the part of *La Cultura Popolare*, or to call a spade a spade, on the part of the Umanitaria, will some day come to have historical interest. That day may not be very close; the administrative and financial difficulties seem at present almost insuperable. But that is the case in Germany also and it is something that the argument should be on at all. Of course in Germany there is already a great deal of adult education, some of it at a very good standard; in Italy there is much less, but on the other hand there still is in Italian Universities a good deal of the liberal spirit of the Risorgimento. Perhaps in both countries we ought to talk most about the small way in which the adult educational work of English Universities began—the days when, in so many Universities, a considerable volume of extension work was supervised and directed by one academic committee and a half-time secretary. Our present Extramural Departments may well look formidable to the German and Italian observer. In both countries there might be substantial development if the financial problem involved could be solved, and a start made with the modest kind of machinery English Universities had in the 1890's.

UNFAVOURABLE OPINIONS

No doubt it may be assumed that, as usually happens with such enquiries, the well-disposed have been the most ready to answer. There must certainly be among Italian University people, more hostility to adventures in adult education than appears in these replies. None of them arrives at quite such a flat negative as I have heard from some of the devotees of *reine Wissenschaft* in Germany, though some come near enough to it. There are of course various *non possumus* entries; the thing simply can't be done however desirable it may be—there are already far too many students in Italian Universities, and the staff far too few to deal with them; the structure of the Italian University will not permit such enterprises; there is no suitable machinery; and above all there is no money to devote to the

work. (The Italian Universities are state institutions, of course, and if they were ever to spend money on adult education it would involve a policy decision on the part of the Ministry of Education.)

Such material difficulties could conceivably some day be met, or ways might be found to avoid them. More important are the objections in principle. Thus Professor Franco Valsecchi of Milan in a very interesting and forthright statement says that Houle's essay is inspired by an Anglo-Saxon and protestant conception of the University which is fundamentally different from the Italian conception. There is no sense in discussing which is better, or whether the Italian type might be reformed; in fact, 'The Italian University to-day is instituted for instruction, not for education, for higher instruction constituting the consummation of a whole cycle of studies designed to lead to it, and of which it represents the final specialisation . . . Collaboration with adult education organisations would require a radical reform such as to change the nature of University teaching and the University structure, a reform which is perhaps desirable but certainly not capable of realisation without a profound change of perspective which would involve the spiritual and social basis of education itself.' The only contribution which this writer concedes to be possible is the admission of suitable and carefully selected adult persons to Universities; for this purpose the University should be freed from the bureaucratic requirement of official school-leaving certificates—i.e.: should be able to put adult students through some equivalent to our mature matriculation.

Professor Valsecchi has here expressed in a clear and pointed way a general attitude which occurs a number of times in these statements. There is a very general willingness to consider the admission of mature students; many contributors mention this, and obviously it is easy for them, since the mature student would come right into the University as it actually is and no new departure would be required. How would these mature students prepare themselves for the University?—As best they could, presumably, by their own efforts. In England most of us would think the significance of our State Mature Scholarships and other Extra-mural University Scholarships is that they are, or can be, the crown of successful work in University Tutorial Classes; and in any case the number of Tutorial class students who ever receive these scholarships, or even want them, is very small. The large numbers who meet the *spirit* of the University in their evening classes, and carry the effect of it into daily life and

work are for us more important than the few who are drawn off into the University itself.

Another Milan scholar, Professor Federico Gualtierotti, takes much the same line in a very brief communication. He says the matter depends entirely on one's conception of the University. If a University consists of a body of teachers and a body of students to learn from them, then the only problem that arises is how to get the adults in question enrolled among the students—he says it would be very difficult. But if the University is to be conceived, as it is at present, as an organisation which carries on research and trains carefully chosen people for the higher professions, there can be no room in it for adult education. 'If University teachers undertook tasks of dissemination and popularisation it would interfere in the most harmful way with their primary duties which are already in themselves very burdensome.'

Stern statements such as this may prompt some ironical reflections. The other day I heard a very distinguished Italian professor, an old friend of mine, giving a popular talk on the radio. Many Italian professors write articles for newspapers and reviews. What is this but dissemination and popularisation? As for the students who are *consuming* their cycle of studies, they throng the Universities in thousands, in pursuit of a qualification to assist them in their careers. Hardly any of them can ever hope even to speak to a University teacher, and often their studies are perfunctory. An Italian Rettore once told me of a student he met who was studying Veterinary Science. He was already a bank clerk, promotion in the bank required a degree—and Veterinary Science happened to interest him. These circumstances seem to have little to do with the advancement of knowledge or the consummation of preliminary studies. However, it is no doubt true that this multitude of degree-hunting students do not trouble the teachers over much: they hand out their *dispense*, give their lectures, and go home to their researches—or their articles for magazines.

Another objection in principle is that it is quite wrong to wish Universities to become instruments of any social purpose or programme. They cannot 'educate for democracy' and should not be expected to do so. Thus Professor Calò, of Florence, to whom we shall return later, says that 'a great deal of harm might be done by entertaining an ill-conceived conception of the social function of Universities'. Dr Maria Bertin of Milan says that Universities are the fruit of

cultural life in general; they cannot intervene directly in the education of adults for democracy, for that kind of education is a conquest coming from the maturing of the people.

And no doubt she is quite right. We in England should reject just as strongly any suggestion that any of the work of Universities should be *subjected* to this or that social purpose. I notice that several of these contributors say in effect that Italian Universities educate for the very reverse of democracy, they accept and strengthen the deplorable division of social classes; or to quote directly from Professor Lamberto Borghi of Palermo 'Our Universities prepare an aristocratic society, socially stratified into clearly defined and separate classes; everybody knows this'. All the same, Miss Bertin may still be right; for a change in this respect the Universities will no doubt have to wait for a change in the spirit of society; they should not be expected to take the lead. And perhaps in any case Borghi exaggerates somewhat.

The phrase *alta cultura* occurs frequently; the world of high culture and scholarship is thought of as the world of an intellectual élite, very distinct from the *media cultura*, and worlds away from *la cultura popolare* which consists of courses for illiterates or elementary courses of hygiene, geography, arithmetic, etc. All this is a conception quite foreign to us. Has Italy never had a Bunyan or a Burns? Doesn't she produce any of the cotton operative naturalists or the philosophic carpenters who have played such a part in our cultural history? Perhaps I had better quote again. Miss Bertin says that the University has as its special task the duty of serving and promoting the patrimony of the *alta cultura* which has a structure and discipline which cannot easily be reconciled with the requirements of general culture. The latter is characterised by curiosity of a mainly superficial kind, concerned essentially with the results rather than with the methods and progress of knowledge'. We shall see later that Miss Bertin is not hostile to adult education. Nor of course is Professor Calò who nevertheless makes an interesting point, quoting Villari in support of the suggestion that Italy needs a wide spread of intermediate knowledge, a *media cultura* in fact. And Professor Plinio Fraccaro, Rector of Pavia University, would like the Universities to be enabled to make their learning accessible to the *media cultura* by illustrative and demonstrative means; such an activity would be a bond of union between general culture and the *alta cultura* and would consequently have a useful social function.

I wonder whether our refusal to accept such categories is just

another example of British hypocrisy? We too have our highly educated intellectuals, our poorly educated and ignorant masses, and our aspirants to culture in the middle. We have our highbrows, low-brows, and middle-brows—but we use these expressions only in jest. What University professor wishes to be called an intellectual or a highbrow? If you told Professor X that he belonged to the *alta cultura* he would probably feel quite uncomfortable and begin talking to you about football. Besides we may be highbrow in some matters, low-brow in others. Do the representatives of the *alta cultura* in Italy never talk to each other? Does the professor of Physics ever try to explain his researches to the professor of History, and vice versa? They would find it just as easy to explain to people outside the University: indeed, they would find outside groups to whom explanation would be much easier. But perhaps there does not exist in Italy that thoughtful minority who in England have for several generations cultivated their minds through study and attendance at Extra-mural courses. We know that we cannot condescend to these people. We should never dream of calling them low-brow and should much dislike their calling us intellectuals.

FAVOURABLE VIEWS

Only one or two of the replies are entirely hostile to the idea of University participation in adult education. Even those that raise obstinate objections in principle usually try to find some contribution that Universities could reasonably be expected to make. As you might suppose, the most favourable are those who have seen something of Extra-mural work in Great Britain and the U.S.A. (nobody gets so far as to be able to distinguish between them!), but nearly all have come to the inescapable modern conclusion that Universities can no longer be ivory castles and should be expected to respond in appropriate ways to the temper and the needs of society. You might say that *all* the contributors recognise that Universities have a social function, i.e. a function in society—the differences emerge in the interpretation of this concept. At one extreme are the people who say that the function of Universities is to train experts for society's most specialised tasks by maintaining the strictest academic discipline; and at the other are those who say that modern democratic societies need above all the light of reason and Universities should take the lead in providing it, thus laying the groundwork for an ordered transformation of society (Lamberto Borghi).

Several contributors refer to the exclusiveness of the *alta cultura*; the Universities have lent themselves to a continuous process of social stratification.* By contributing to adult education they could correct this. They should not only make it possible for able mature persons to come right into the University; they should also be centres for the general diffusion of knowledge.

If anyone at this point should say that this can only be done if the spirit of University teaching were transformed, the reply may very well be given by those contributors who declare that there would be much advantage to the Universities themselves in adult educational activity. It would bind University people to the outside world in a relationship from which they could not fail to learn much. They would gain in social understanding; and they would have to study the art of combining precision with simplicity and clarity—an art which is no less valuable inside a University than outside it. (Manlio Dazzi and Armando Saponi.) And the most convinced exponents of this view, while fully aware of the difficulties created by the academic tradition, University structure, and lack of adequate finance, make various practical suggestions for experiments and possible developments within the existing framework.

SUGGESTIONS AND PROPOSALS

Among the possibilities which come most readily to their minds are the admission of mature students (already several times referred to above) and the provision within the University itself of special courses (? with diplomas) in various technological subjects, e.g.: engineering, chemistry, agriculture (Calò), dental mechanics (Felice Battaglia), opticians, orthopaedic workers (Bruno Borghi) and refresher courses for ex-graduates who have for some time been subjected to the routine of professional or business life. It seems to be considered that provision of this sort could be made without delay within the appropriate faculties. If made in collaboration with outside bodies such as banks, industrial firms, and so on, these bodies would probably be willing to meet the cost.

* The contributors who say this may have noticed the following round statement in Houle's essay 'The direct cause [of the development of adult education in the Universities of Great Britain, U.S.A. and Canada] was the moral indignation of dons at Cambridge and Oxford at the cumulative social injustice they saw in the denial to so many citizens of the knowledge to which only a small élite in the Universities had access'.

Some go a good deal further, expressing the need for new organs, even for a new kind of University institution for the dissemination of knowledge. There is a very interesting though somewhat rambling contribution from that fine old veteran Professor Ponzo of Rome University, whose work, as well as whose views, give a good example of the empirical spirit from which adult educational activity can best arise. He says that even the Italian Universities have had to admit considerable changes and developments and at every change there has been strenuous opposition from the traditionalists. He points to the introduction of new studies which cross the boundaries of subjects and even of faculties; he refers to the long struggle which was necessary before his own subject of psychology was established in Rome; and the ease with which, since it was established, the teaching of psychology spread into the faculties of Medicine, Law, Philosophy and Education; and with justifiable pride he points to his own School of Social Studies (*Scuola per Assistenti Sociali*) as an example of the peripheral kind of organisation in which University and society can come to terms with each other, without any loss at all to academic integrity. One recalls immediately how closely in England the development of social studies in Universities has been bound up with the development of Extra-mural work. It seems appropriate here to recall again the address of J. H. Muirhead (for many years Professor of Philosophy at Birmingham) at the *Congresso della Cultura Popolare* in Milan, 1906. He said, among other things, that the success of a new organisation in England called the WEA, was making a demand on Universities for instruction in Economics, Industrial History, and other social subjects, which could not be met for lack of a staff competent to teach them. Several people who were appointed to the staff of my own University in those days, expressly to take these classes, afterwards became distinguished figures in the academic world.

What could these writers mean by the development of a *special institution* for adult education? Miss Bertin writes of a 'University centre for the diffusion of knowledge' and Professor Calò uses a somewhat similar phrase. This, however, is not likely to mean a building or full-time organisation. It seems to be conceived more as a standing committee, consisting of the Deans of the various faculties and those professors who are particularly interested. I suppose the 'centre' would have to have an office and a secretary, for its task would be to devise an annual programme to be carried out in response

to requests coming from outside organisations and institutions. This in fact would be something very like the situation in the Victoria University (the federal University of Manchester, Leeds and Liverpool) in say 1895—an Extra-mural Committee, a half-time academic secretary and a clerk (there was in that year a programme of about 100 Extension courses).

However, the special institutions referred to are sometimes outside organisations. It is Miss Bertin again who writes of 'special institutions which would have the function and the capacity to mediate between the world of knowledge and social life in general'. Similarly Lamberto Borghi of Pisa says we need 'an institute of higher studies not tied up with bureaucratic red tape'. He thinks Milan would be a good place to start an experiment partly because, according to him, 'it has Italy's best private university, and the Società Umanitaria might offer itself as an appropriate outside institute; its already vast experience would make it unnecessary to waste time in entirely untried experiments'. In my own limited but deeply interesting contacts with the Umanitaria I have met various very distinguished University professors who did not apparently think the help they were giving that organisation in any way derogated from their dignity as scholars. Some of these writers seem to think that the easiest way of advance would be, as Miss Bertin puts it, for the University to train graduates in Letters, Law, Science, and put them at the disposal of such outside institutions.

A number of the main points made in these statements are covered by the contribution of Professor Calò of Florence who has long made a special study of adult education and is an almost inevitable figure at adult educational conferences in Italy. (He is professor of Education; you find as in Germany that the exponents of adult education among professors are very often professors of Education. It is no doubt a case of *noblesse oblige*. Professors of Education must perforce believe that all kinds of education are desirable.) I shall summarise what he says very briefly:

Adult Education is too important for the Universities to disregard; the procedure of Anglo-Saxon Universities cannot be transplanted, and the rigour of academic studies must be maintained, but nevertheless University knowledge must be brought into some relation with social needs and interests. It is necessary to find appropriate ways of diffusing knowledge and the professors themselves ought to give some thought to this problem. Publications might be specially pre-

pared for adult students. Inside the University, wherever teachers are being prepared for their profession (i.e.: not only in the Faculty of Education but also in Letters and Philosophy) instruction should be given about adult education so that widespread help and support may grow within the teaching profession. Universities could institute social enquiries and surveys, in which professors, their assistants² and their pupils, could get out into the world and think about it at close quarters. Refresher courses for ex-graduates are needed; and courses of technical specialisation, e.g. in Engineering, Chemistry and Agriculture. There are peripheral enterprises flourishing on the margin of Universities, using their resources and sharing in their prestige without being organically a part of the Universities themselves; such, for example, are the Schools for Social Workers—the one at Florence was born as a kind of annexe to the University.*

In the matter of direct general Extra-mural provision, the University would have to be cautious but it could do something in collaboration with appropriate outside bodies. Every University should have a centre or nucleus of professors and assistants prepared to collaborate with outside educational organisations. The University could do much in the field of parent education; this has flourished in France with the active support of highly distinguished professors; and this is just an example of services which could spread out very widely from a University nucleus if it were once established. Calò says all these proposals may seem to *incedere per ignes*, but a fire is better than ashes. He has faith that the Italian University will take part in the great mission which amounts to nothing less than the education of the entire people. Calò says nothing about finance. Perhaps he takes the view expressed by Ponzo who says in effect that he doesn't believe the chief problems lie in administration and finance. At any rate he wouldn't put them on the first plane.

In this and other pronouncements you can perhaps see the shape of things to come. One or two contributors say it is important that University premises should be made available for all those adult educational activities in which the University is directly interested—the environment lends weight and influence. Calò himself makes this point in connection with the Florentine Scuola per Assistenti Sociali. Several say that an effort should be made to train a suitable teaching personnel but these would presumably not be members of University

* Bruno Borghi also mentions the Florence School for Labour Experts, which has the same sort of standing.

staffs. Our own experience shows that it is very difficult to train University teachers! They don't lend themselves to the process; something can be done by means of an occasional conference, but in the main the University teacher in adult education is trained on the job by experience; and if he doesn't learn from experience he soon drops out of the work because people won't listen to him. This *may* happen even to the best of men, and it would be well if those to whom it happens were always of the best; for the mediocre scholar who fails in adult education often becomes an embittered opponent of any University involvement in that field. In general, the strongest opponents of University work in adult education are people who quite manifestly couldn't succeed in it even if they tried.

One contributor would like to see the development of a gradation in adult education into which Universities might fit, so that they might come into action at the most effective and appropriate places. I am not sure, however, that this idea does not conceal beneath a guileless exterior the perilous notion of categories, higher, middle, and lower. We have, I suppose, a kind of gradation in English adult education; homely activities in Community Centres, more thoughtful work in Adult Schools and Education Centres, the intellectual cream of the work in University Extra-mural classes. But we don't care to commit ourselves too closely to such categories: a University course may turn up in an Education Centre and even surprise people now and again in a Community Centre.

We and the Americans are lucky in having grafted adult education on to the Universities at the right time, in the days of liberal humanitarianism, in the great days of social reform, in the days when Universities were expanding and when in due course the necessary finance was available. We got ahead of all competitors, and were established in adult education long before Local Education Authorities arose and laid claim to it. The happy accident of time secured for us our fruitful relationship with the Ministry of Education. If the Ministry had to be asked *now for the first time* to make direct grants to Universities and the WEA, does anybody think for a minute that it would agree? If enthusiasts, whether inside or outside the University, were *now for the first time* to ask our University authorities to set up Extra-mural Departments would they get a readier answer than in Germany and Italy? Nearly everybody would say 'This is the business of the education authorities'.

But we did have the luck, people in our Universities did have the

vision, to make a start when the times prompted it, and we can see clearly enough the great advantages derived from it, the immense contribution it has made to the harmony of our national culture. Thank goodness the *alta cultura* for us is open to anybody with brains and persistence enough to reach it and learn to breathe its air.

These are no days for ivory castles. Perhaps there are some respects in which we may be poorer for that, perhaps ivory castles are underrated nowadays, but the speculation is academic. There is in fact great pressure on all the instruments of culture to express and nourish the common life. It is dangerous when, with talk of social-political purpose, it threatens to impoverish the life-blood of University institutions, their liberty in teaching and learning. But when it brings about that living contact between town and gown to which we are accustomed in our great civic Universities, its effect is fertile and invigorating indeed.

This process is part of the stream of our age. Diehards in the Universities of Germany and Italy have as much chance of withstanding it as they have of escaping the consequences of cinema, radio and television. Their problem is, or one should say the problem of their national culture is, where to arrest the process and keep it within the bonds of Western democratic freedom, somewhere this side of a totalitarian Gleichschaltung. Indeed, Professor Ponzo, whose optimism triumphs over years, thinks the present moment in the life of his country is very propitious. Italy is in a process of profound transformation, and it is those countries which are recommencing their lives that can most easily break with tradition.

We are lucky in another way relevant to the development of Extramural work. Our University Departments have under their professors considerable staffs of senior lecturers and lecturers, all with secure full-time posts. It is necessary to remember that German and Italian Universities have nothing like this body of people to recruit from; the *liberi docenti* and professors' *assistenti* are not so secure and have their noses very much to the academic grindstone. Professor Ponzo considers that the most serious obstacle is the finding within the University of men suitable to become convinced upholders of the work—it would be much easier if staffs were bigger and a little more secure.

I believe that eventually Italian Universities will find some way of solving the financial problem, and perhaps in so doing incidentally ease the lives of some of the *liberi docenti*; and they will work out a

machinery, and institutions, and methods appropriate to the national genius. In a way I think they are lucky because they still have the job to do; in a way I envy them, because I have always thought that if only a serious adult education system could get itself started in Italy it would have such liveliness and colour, such fertility of invention, and could call on such a reservoir of undeveloped student ability, as to outshine us all.

AN EXPERIMENT IN TRADE UNION EDUCATION

by J. E. Williams, M.A.

Staff Tutor, University of Sheffield, Department of Extramural Studies

DURING the past few years most of the university extramural departments and WEA districts have intensified their efforts to develop courses designed to meet the special needs of trade union students. The bulk of this work has been carried out on traditional lines and has met with varying degrees of success. On the whole the response has been disappointing. At the Annual Conference of the Workers' Educational Association held at Harrogate on October 27th and 28th, 1951, a resolution was passed calling for the establishment of a committee to investigate the whole problem of trade union education. This committee reported that its discussions with the twenty-one WEA District Trade Union Education Advisory Committees revealed that:

‘ . . . the demand for trade union education was very difficult to stimulate, and this was widely felt to be the fundamental obstacle to expansion. There was wide agreement that full advantage was not being taken of existing facilities. Suggestions for new subjects or new approaches were made in the vague hope that the adoption of these would substantially lift the level of demand.’¹

The reasons for these difficulties have yet to be properly investigated. They are perhaps bound up with the wider problem of apathy in adult education which has recently been studied by Dr Ernest Green.² No doubt the social and economic historian of the future will see trends which cannot be clearly discerned by the contemporary observer. Improved standards of living, the steadily increasing supply of consumption goods and services designed to fill the vacuum created by shorter working hours, the rising tempo of modern industrial life, the growth of mass thinking and ready-made opinions, the changing class structure of our society and the peculiarities of party politics have all produced changes to which adult education has not yet succeeded in adapting itself. Within the trade union movement itself there are problems no less serious. One writer³ has made a study of apathy in

the Transport and General Workers' Union. Another has attributed the failure of some trade unions to spend money on education to 'sheer frugality and narrowness of mind'.⁴

Whatever the wider and more fundamental reasons for these difficulties, experience has shown that many trade unionists are either unwilling or unable to attend the ordinary evening class during the winter months. This problem was felt acutely in the area served by the Extramural Department of the University of Sheffield. In both of the main industries of this region, steel and coal, there is continuous working on a shift system which added considerably to the difficulties of developing trade union education. In the summer of 1952 an approach was made to the Derbyshire Area of the National Union of Mineworkers with a view to arranging an educational scheme for its members. The Union's response was both prompt and constructive. It was agreed that the most effective way of bringing miners to classes was to make it possible for them to come during the day regardless of their working hours. To this end the Union set aside over £1,000 to be paid out to the students in subsistence allowances, travelling expenses and compensation for loss of wages. The students were to meet for one whole day for each of twenty-four weeks during the winter months. The planning of the syllabus and the selection of the students was to be left entirely to the University.

The scheme was advertised by means of leaflets which were distributed to branches and collieries by the Union. Altogether there were some ninety applicants and about half of these were interviewed. Preference was given to men who had attended some previous adult classes and who took some part in union affairs. Of the twenty students who were selected for the course all but two had left school at the age of fourteen or before; twelve had attended adult education classes in the past; fourteen held official union positions and six held some local government office. The class was held in the Union's council room. The timetable was arranged to provide for two hours' teaching separated by a break of half an hour for tea and informal discussion each morning and afternoon. Lunch was provided for both students and tutors at a nearby restaurant. The informal tea breaks and the communal lunch very soon became an integral feature of the course. They helped to produce cohesion in the group and strengthened the friendly relationships between tutors and students. For at least one day a week the students were enjoying some of the advantages usually associated with residential adult education.

The syllabus dealt with economic and industrial problems with special reference to the mining industry. From the Union's point of view the course had three main aims: 'to show the students where to go for their information, to teach them to think logically, and to express themselves lucidly'.⁵ The Union had asked that particular attention should be given to the development of the students' powers of expression both in speech and in writing. To meet these needs the course fell naturally into two halves. The morning sessions were concerned primarily with the economic and industrial problems and were conducted by a member of the University's internal staff. The afternoon sessions were under the general supervision of a Staff Tutor who was assisted by visiting lecturers drawn from the staffs of the Universities of Sheffield and Nottingham. The work was planned carefully so that the morning and afternoon sessions were closely integrated. The Staff Tutor was present for the morning sessions and arrangements were made for students to be withdrawn from the class for individual tuition and discussion of written work.

What had at first appeared to be a successful administrative arrangement for bringing trade union students into classes soon proved to be an interesting experiment in adult education. Many new problems were raised for the tutors and in some ways a completely new approach was necessary. As time went on some of the teaching problems necessitated further administrative changes and gradually the scheme began to take shape. This class differed from the usual adult class in a variety of ways. In the first place the students had been selected because they showed promise. They had been given time off work, at the expense of their Union, to attend the course. From the first it was made clear to them that they must attend regularly and work seriously outside the weekly sessions and in this connection a monthly report was submitted to the Area Secretary of the Union. Because the students were members of the same union, working in the same area, they had a strong community of interest. Finally, unlike the normal adult student, they did not come to the class after a tiring day's work. For these reasons the tutors found themselves faced with a homogeneous group of more than average ability which attended regularly and punctually, had a strong sense of purpose and was fully aware of its obligations. It soon became clear that this class could be driven harder than most without any fear of destroying it. The ideal conditions under which the students worked made it possible to adopt teaching methods which are not always easy to

apply in the normal class. This was particularly evident during the afternoon sessions when the emphasis was upon clear thinking and self-expression. It is impossible to help a student to express himself clearly unless he is prepared to participate actively and submit himself to what must, at times, necessarily be the ruthless criticism of his tutor and his fellow students. Moreover, careful preparation is sometimes involved. The student is often required to bring to the class prepared statements or contributions to discussion for criticism and analysis.

The teaching of 'clear thinking and expression' presented something of a problem to tutors trained in the social sciences. There has been a considerable demand for instruction of this kind from many sections of the trade union movement⁶ and attempts have been made to meet it in a variety of ways. Without going to the extremes of logical positivism it is possible to approach this task from the standpoint of logic and language. Much work was done on these lines before the war by R. H. Thouless⁷ and Susan Stebbing.⁸ Indeed, it has been suggested recently that 'Public Expression' is an academic discipline in its own right which fulfils in modern society the function relegated to the older discipline of 'Rhetoric' in earlier times.⁹ There is no doubt some value in this approach, particularly for students of English literature or philosophy, but for trade union students it suffers from two main disadvantages. First, it would be an additional 'subject' in a curriculum which is already overcrowded with elements of economics, history, politics and law. Second, it is extremely doubtful whether there is very much 'transfer' from a training of this kind to the analysis of political and economic problems. The clear-thinking student of economics is one who is aware of all the snares and delusions of his own discipline.

For these reasons the approach to 'clear thinking and expression' on the Derbyshire Miners' course was a severely practical one. The students were encouraged to take part in debates and discussions on problems which were of interest to them as trade unionists and careful attention was paid to their methods of argument and presentation.

Group work was another important feature of this part of the course. The students were divided into groups to inquire into a specific problem (e.g. joint consultation in the mining industry). Each group appointed its own chairman and secretary and drew up a report which was later discussed by the class as a whole. Towards the end

of the course the tutors arranged a mock collective bargaining dispute. The students were presented with statistics relating to a claim for increased wages in a fictitious biscuit factory. Three students represented the employers and three the workers. After a fortnight of research and analysis they presented their cases. The remaining students, who had all made a close study of the facts, were called in as arbitrators. In these sessions the students were criticised not only for the economic arguments which they advanced but also for the way in which they expressed themselves. It was a useful exercise in which the students were able to learn some economics at the same time as they were gaining confidence in preparing cases and presenting them in public. It is, of course, equally important that students should be able to express themselves well in writing. In this connection the periods of individual tuition were invaluable. The students were asked to write one formal essay each fortnight and any tendency to use faulty arguments or emotional language was ruthlessly exposed by the tutors.

The morning sessions provided the main theme for the course which began with a general survey of coal in the national economy, the working population and the mobility of labour. Then followed the history of the trade union movement and a consideration of trade union functions, structure, government and policy. The course went on to deal with the principles of State participation in industrial relations and the legal position of the trade unions. After the Christmas break the class re-assembled to study the machinery and the principles of collective bargaining, the nature of wages, methods of wage payment and wage structure with special reference to the mining industry. The course concluded with some discussion of the control of industry and the Miners' Charter. This represented the more formal part of the work in which the students became accustomed to hearing lectures and taking notes, but the formality was not rigid. The pattern of an hour's lecture followed by an hour's discussion was avoided as far as possible. The lecture was frequently interspersed with discussion and in this way would occupy the whole of the two hours of the morning session. The mid-morning break of half an hour provided a useful opportunity for more informal discussion over cups of tea.

There were, inevitably, minor difficulties. For example, the six students who were rank-and-file members of the Union felt themselves at a disadvantage compared with the fourteen who were

officials or committee members. Some of them felt inclined to abandon the course but by various means they were encouraged to make greater efforts. It was noticed that they habitually sat at the back of the class and failed to take part in discussion. This was remedied by persuading them to sit at the front whilst the more vocal element sat at the back. They were also given a great deal of personal help and advice in the early stages of the course and their sense of inferiority was finally banished when they discovered that their officials and committee members were quite as capable of making mistakes in reasoning and expression as they were. It came to be realised that the mixture of experience was in itself a valuable feature of the course and at the final meeting one student maintained that the 'rank-and-filer' had gained most from the class. Another problem which emerged was in connection with the syllabus. For the first half of the course the subject matter of the morning sessions was largely descriptive and the students were able to bring their own practical experience to bear upon many of the topics which were being discussed. Later, when the emphasis tended to move from the descriptive to the more analytical aspects of the course, progress was not quite so rapid. This had two results: first, it necessitated some modification of the syllabus; second, there was a request from the students that more time should be given to the consideration of these problems in the afternoon sessions.

The results which were achieved at the end of this course fully justified the special arrangements which had been made. The class was well-supplied with books and it was evident, not only from the number of books taken away each week but also from the progress in discussion and written work, that a great deal of serious reading was being done. The students soon came to realise the value of possessing their own books and during the course each one bought between six and ten shillings' worth. Although quantity is not the sole criterion, the amount of written work which was produced was extremely creditable and reminiscent of the heroic days of the tutorial class.¹⁰ Altogether some 126 formal essays were seen by the tutors. Most of the students wrote eight essays and a few wrote nine. In addition all of them prepared material for debates and discussions in the afternoon sessions. Some progress was shown in written work as the course developed but, as might be expected, the progress was not so marked as in discussion. It was apparent that further practice in the writing of formal essays over a period of two or three years would

undoubtedly raise the standard of work very considerably. The value of making special arrangements for a course of this kind was reflected not only in the work of the students but also in their record of attendance. Only four students were lost during the course. Two of these, finding the work more exacting than they had expected, wisely withdrew in the early stages, and two others withdrew for personal reasons later. The remainder of the students all made more than the required number of attendances. Ten students made every possible attendance and the others were absent either because of illness or because they had to deal with urgent trade union business.

The success of this experiment led the Union to extend the scheme. It was decided that the existing students should continue in their class for two more years and that in future a fresh group of students should be selected each year to begin a three-year course. As before, the students would be compensated for loss of wages and would receive travelling expenses and subsistence allowances. It was estimated that when the scheme was fully in operation it would cost the Union about £3,500 a year.¹¹ In addition the Union had five rooms on its premises re-decorated and equipped with blackboards, stacking chairs and tables, and bookcases. These rooms were to be used as classrooms, for group work and for individual tuition. The extension of the scheme had several important consequences. Staffing became a major problem but with the co-operation of the Department of Adult Education, Nottingham University, and the WEA, East Midland District it was possible to provide the necessary tutors. A new syllabus was also required. The syllabus for the first year could now be reshaped to deal with certain aspects of the work more thoroughly. The need for more attention to clear thinking and expression was met by omitting the visiting lecturers from the programme for the afternoon sessions and the consideration of the question of nationalisation which had been omitted during the first year because of lack of time could now be postponed until the second year.

The acquisition of a tape-recorder helped to overcome many of the difficulties in the teaching of self-expression. Throughout the session 1953-54 experiments were made in the use of this apparatus and gradually new techniques were developed. The most obvious advantage is that the student can hear himself as others hear him. It is possible to interrupt a recording and to make comments without influencing what is about to follow. It is also possible to repeat passages at will. Although it is by no means clear that all the possi-

bilities of the tape-recorder have been exhausted, sufficient information has been obtained to indicate its main uses:

1. *Instruction in Note-taking*

- (a) the tutor delivers a model talk which is being recorded whilst the students take notes. The recording is then played back and the tutor interrupts it periodically to discuss with the students the main points in the argument. These are noted on the blackboard. The students can then compare their own notes with the model notes which they have helped to construct on the blackboard;
- (b) a variation which provides a more advanced exercise. A recording of lecture is played to the students, who are asked to make notes. The recording is played again and model notes are constructed on the blackboard as in (a).

2. *The Development of Clear Expression*

- (a) a specially prepared discussion illustrating faulty arguments and the use of emotionally coloured words and phrases is recorded and played to the students who are asked to make comments. The tutor calls attention to the errors which have not been noticed by the students;
- (b) a student is asked to record a statement which is then analysed as in (a);
- (c) the students are divided into two groups. One group is given duplicated copies of a statement or discussion. The other group hears a highly emotional recording of the same statement or discussion. The two groups then come together and compare their impressions. Generally they come to the conclusion that the spoken word can be more misleading than the written word;
- (d) a debate or group discussion is recorded. The recording can then be used later for analysis.

3. *Film Strip Commentaries*

The tutor records a commentary to accompany the projection of slides or film strips. A carefully prepared commentary can often be more effective than a spontaneous one. If it is recorded it has the advantage of leaving the tutor free to concentrate on the projector and to watch the reactions of the class. The use of more than one voice helps to stimulate interest.

4. *The Recording of extracts or quotations*

It is sometimes more effective to play a recording of an extract or a quotation (by a different voice) to illustrate a point. Occasionally suitable material can be taken from wireless programmes.

The course for the second-year students was divided into two parts. In the first term the emphasis was upon economic principles; the use of resources and the theory of the firm. In the second term the syllabus covered national income and expenditure, industrial organisation, the concentration, control and location of industries. The afternoon sessions were planned to continue the development of clear thinking and expression and the various forms of group work by the students which had been begun in the first year. As before, the afternoon sessions were closely related to the work of the morning sessions. In the first term there was an examination of the terminology of economics. Subjects suitable for discussion were developed and the answers which students had given to problems set for written work were reviewed critically and in detail. Later the students were given for analysis duplicated copies of an article on economics;¹² this was read closely, its arguments were discussed and then further questions arising from it were made the subject of group reports. The tutor responsible for this work reported:

'The students handled very creditably the argument of what was by no means an easy piece of economics, while the study of the article they were undertaking linked up with the study of competition and monopoly that they were making in the morning sessions.'¹³

There were, however, difficulties. The time required by the students to absorb these theoretical concepts proved rather longer than had been anticipated. Moreover, the burden of reading and writing which was involved was becoming too great, partly because many of the students had extensive outside commitments,¹⁴ and partly because the reading of economic textbooks was far from easy for some of them. Eventually it was decided that the second-year students needed two days of study each week. The National Coal Board was approached by the Area Secretary and agreed to finance a second day (to match the day financed by the Union). This important development was of considerable help to the group of students concerned, quite apart from its obvious significance in further developing these courses. The second day became available at the beginning

of the second term and was used to provide the students with an opportunity for private reading under guidance and to develop extended projects of group study. Six weeks were devoted to a study of the pricing policy of the nationalised industries and four weeks to the question of monopoly and the public interest. The subjects were chosen because they enabled the students to apply the economic principles which had been taught earlier in the course. For example, as part of the pricing policy project the students were given duplicated copies of the chapter in the Ridley Report on Fuel and Power which discusses the desirability of 'average' or 'marginal' cost pricing; the arguments were examined in detail and then the students were divided into groups to discuss different aspects of the problem in the light of economic principles. The groups had to develop a systematic study of their subject over two to three weeks (which involved the students in a further division of labour within the group, and the discussion of each other's conclusions) and produce co-ordinated reports. Duplicated copies of these reports were read by every student before the class as a whole discussed them in detail. This method of group study proved to be a valuable experience for the students. Their interest was aroused and they were obliged to work hard and read widely.

The results which were achieved at the end of the second year of this scheme fulfilled the expectations which had been aroused in the first year. Of the twelve students who enrolled for the second year of the course, five achieved perfect attendances and only two missed more than three days' attendance, one owing to domestic difficulties and the other owing to hospital treatment. In addition to the considerable amount of work which went into the production of group reports some ninety essays were handed in during the year. As between students the essays tended to become more uneven in quality—and to some extent in quantity—but the general trend was one of gradual improvement. In some cases the capacity to write effectively developed rapidly in this second year.

The first-year students showed a wider range of ability and achievement than their predecessors. By the end of the year most of the students had written ten essays but there were greater variations in quality than in the previous year. Of the twenty-five students who were selected, thirteen made every possible attendance and the others were absent only once or twice. Only one student was lost during the year as compared with four in the smaller group of the previous year.

This was a reflection of the element of stability which had been provided by the three-year course. The new students had more to lose than their predecessors. They thought more carefully about abandoning the chance to continue studying for three years and the weaker members of the class made greater efforts to keep pace with the work. Moreover they now came into contact with more advanced students who were able to set a standard of conduct. The tutors realised from the outset that the intermixing of the first—and second-year students would have beneficial effects but it was difficult to arrange this within the framework of the course because of the elementary nature of the first-year syllabus. However, on one occasion an inter-class debate on the control of industry was arranged and this proved to be extremely successful. To meet the need for inter-class activity of this kind a student committee was formed to arrange extra-curricular lectures, discussions and social events. It soon became apparent that this committee had an even more important function. Both students and tutors felt the desirability of maintaining contact during the summer months and the committee undertook the task of arranging group meetings in convenient centres and inviting friends who might be interested in attending the day-release course. The committee also arranged a course on mathematics conducted by a Staff Lecturer in Science to enable students to handle economic statistics more confidently, a week-end school at Buxton and a visit to a steelworks. These summer activities which have been made possible, and indeed desirable, by the extension of the course are developing slowly but it is hoped that they will eventually become an integral part of the day-release scheme.

The second year of this experiment has provided the solution to many of the problems raised in the first year, but new problems are now appearing. The intake of students was increased to twenty-five in the second year to allow for losses on the scale experienced in the first year. Such losses have not materialised, probably for the reasons already suggested, but the class of twenty-four students now remaining is obviously too large for the detailed and intimate methods of study which have proved to be so valuable for the second-year students. To meet this difficulty the class will have to be divided and future intakes will probably be limited to twenty. Again, something will have to be done to provide for more inter-class activity within the framework of the course. In September, 1954, the scheme will be entering its third year and there will be students working at three

levels. For half a day each week second- and third-year students will meet in classes which will operate under the general title of 'Welfare Economics'. These classes will approach the general theme from the standpoints of politics, industrial relations and social and economic history, and will be concerned mainly with methods of study and investigation in these fields. The students will be free to choose which class they wish to attend and will attend two of the three in their second and third years. The principal aim of this arrangement is to help the students to see the detailed economic and industrial problems which they are studying in their wider context of history and politics and to give them further training in critical analysis. The subsidiary aim is to bring second- and third-year students together to exchange ideas in class.

It is impossible to foresee the developments which will emerge from the third year of this scheme. One thing is certain: those who are taking part in it will have further opportunities to experiment in teaching methods and in the arrangement of syllabuses. It is perhaps too early to attempt to assess the significance of the results which have been achieved so far or to consider their implications for the future pattern of adult education but enough is now known to show that the scheme can produce results which are successful when measured by current standards in trade union education. Already a similar scheme has been arranged for the Yorkshire Miners, in which the Extramural Departments at Sheffield and Leeds are co-operating with the Union, and active consideration is being given to the possibility of approaching unions in other industries.

¹ Trade Union Education, a Report from a Working Party set up by the Workers' Educational Association (London), 1953, p. 35.

² Ernest Green, *Adult Education: Why this Apathy?* (London), 1953.

³ J. Goldstein, *The Government of British Trade Unions* (London), 1952.

⁴ V. L. Allen, *Power in Trade Unions* (London), 1954, p. 68.

⁵ *Manchester Guardian*, November 22nd, 1952.

⁶ WEA Working Party, *op. cit.*, pp. 32-33.

⁷ R. H. Thouless, *Straight and Crooked Thinking* (London), 1930.

⁸ L. S. Stebbing, *Thinking to Some Purpose* (Penguin), 1939.

⁹ By Mr Raymond Williams and others at a Conference on 'The Teaching of Public Expression', Wedgwood Memorial College, Barlaston, May 7th to 9th, 1954.

¹⁰ One student, who was on the night shift, stated that he spent two to three hours every day reading or writing his fortnightly essays. (*Manchester Guardian*, November 22nd, 1952.)

¹¹ *Times Educational Supplement*, March 19th, 1954.

¹² Hall and Hitch, *Price Theory and Business Behaviour*, Oxford Economic Papers, No. 2, May, 1939.

¹³ I am indebted to my colleague Mr J. D. Hughes for much of my information about the work of the second-year students.

¹⁴ One student said that he was on more than twenty committees.

VOCABULARY AS A GUIDE TO ATTAINMENT¹

by *R. Ruddock*

Staff Tutor, Extra-Mural Department, Manchester University

IT is clear, I think, that a good deal of anxiety exists on the part of tutors, and on the part of administrators, as to what we achieve in our classes; that is, what our adult students achieve with our help and instruction. For those of us who work under conditions precluding examination, it would be a comfort if some painless and objective method of assessing the gain of our students were available for our application. The advantages would be great, and fear that the test would show no change in a proportion of our class members would not, I imagine, deter us from using it.

I was encouraged therefore to read the claims of J. C. Raven for the Mill Hill Vocabulary Scale. J. C. Raven has a renowned name in the science of mental measurement, as creator of the extremely widely used Progressive Matrices Test. With reference to vocabulary tests, he writes as follows:

'The Mill Hill Vocabulary Test provides a reliable index of the intellectual level a person has attained whatever his present capacity for intellectual activity may happen to be.'

'... it is possible to assess ... in a clearly defined form: (b) the fund of verbal information he has acquired so far, and thence his cultural level relative to other people;' Restated on a later page as '(b) the general education he has acquired so far, and his present ability to express his ideas orally or in writing.'

These claims appeared to me both large and precise. I decided to apply a modified form of these tests to students at the beginning and end of a tutorial class. The modification I made was to apply only the Synonym Selection half of the test, in order to avoid the greater sacrifice of class time involved in the Oral Definitions test. This practice is approved by Raven where only an 'approximate estimate' is required. Greater precision would have been desirable, but whereas synonym selection took just over twenty minutes, the definitions would certainly have brought the time well over an hour, allowing for latecomers and slow writers, as one must.

I was able to apply the test in the first instance to 45 students who were initial members of two tutorial classes in Social Psychology. I grouped the results as follows:

Students new to the WEA	average	9 errors (25 students)
Students 1-3 years in WEA	„	8 errors (15 students)
Students over 3 years in WEA	„	2.8 errors (5 students)

Raven's norms, arrived at from large samples, would place our new students, on this evidence, at about 75 percentile, that is 'three-quarters of the way up' in vocabulary attainment. This was against a grim, and at the time depressed, Lancashire industrial background, the WEA branches concerned having substantial working-class membership. The longest period students, it will be noted, came out exceptionally high—actually over the 95th percentile and at first sight one might conclude that long-term membership of WEA classes is highly effective in raising educational level. The sharp drop in numbers between the three groups, however, suggests that the effect is more likely to be due to self-selection. Two of the over-three-years group had had full-time education until over twenty, so may be said to represent the newer demand for 'adult' education, from people who have been lucky enough to be given a real experience of its value earlier. On the other hand, two left school at thirteen, and were, at or before middle life, highly self-educated by any standard. They were, of course, of outstanding intelligence, the sort of people whom some conceive it to be the main aim of the WEA to serve, but in my view their other activities, in part educational, made it clear they would not have languished in inarticulate ignorance without the WEA. Their continued allegiance to the movement, judging by their class work, sprang from the opportunity in class to contemplate great human issues, rather than from a concern for 'study' in a narrower sense, or for the basic skills of education (e.g. grammatical writing) which, I would guess, came to them without much conscious learning.

Evidence on self-selection also comes from comparing the scores of those who dropped out of the course at different stages, without any external reason for their departure being known or given to the tutor. Six who fell out during, or at the end of, the first year averaged thirteen mistakes in the test. Five who fell out during, or at the end of, the second year, averaged ten mistakes. This compares with an average of nine mistakes for new members, eight for the whole sample at the beginning, and seven for those who stayed the course: according to the norms, seven errors places a person around the 90th

percentile and the logical conclusion is that my tutorial classes were found appropriate by people who just belonged to the best educated tenth of the population; that those who just belonged to the best educated quarter of the population found the going too hard after two years or nearly two years and that those who made thirteen mistakes, which is rather better than the average score for adults (median fourteen), found early in the course that it was not for them. On the other hand, since the eleven who fell out were, with two exceptions, at or above the median adult level according to the norms, the demands upon the students must have been inappropriately high. To some extent I am ready to feel guilty about this. But as far as I can observe, most tutors are ready to feel guilty about failing to cater for minority needs, which is a constant serious problem in classes so diverse in interest and ability.

In this matter I see two factors which I cannot doubt. First, written work, especially the quantity of it, fell below what is generally considered proper for a tutorial class, as has been the case with all classes of this type that I have taken. In consequence, the classes felt a frequent pressure from me (I must say a mild one) to do more, and this would be more discouraging to the less verbally fluent. Secondly, we chose a rather difficult text-book for the third year, and the anticipation of working through this might possibly have discouraged some. It has to be considered, however, that the average level of the class moved only between about the 80th and 90th percentiles during the three years. Discussion was rather general, often universal, and it would be reasonable to assume that the verbal and ideational standard at which the classes functioned was a blend of these fairly high levels with the somewhat higher one of the tutor. If the tutor's influence is to raise the level of verbalisation of the *average* of the group, the more able members will be well provided for (a familiar observation) and those below the average will be further discriminated against by the group process itself; how can it be otherwise? A tutor is always aware of the one or two well-below-average people his class may attract and the difficulty of integrating them with the stream of class activity, but that is a different problem. We are concerned in this discussion with above-average (i.e. average of the population) students who are yet below the level at which the class most naturally works. What is suggested here is that this 'level', meaning the degree of verbalisation, ideation, conceptualisation, abstraction, complexity, perhaps knowledge, and no doubt other aspects of total process, is a

major factor in the total class situation towards which the student must orient himself. He is likely to be sensitive to slight variations in this level, and to feel himself included or excluded accordingly. Anyone who watches, or remembers, the acute responses of children at table to the possibilities of understanding, or not understanding, the adults' conversation can have no doubt of the significance of such feelings for choices made in later situations.

Some of the recent research conducted by the BBC bears on this question of levels. In an enquiry on Attitudes to Educational Programmes in May 1952, results showed that nearly half of a large sample showed some initial interest in the idea of education through broadcasting. 'This proportion varies with the type of listener—at the A (Ex-Grammar School) and B (Potential Grammar School, with tutorial classes, plus admin. or similar occupation) levels, it is as high as 75 per cent and at the C (Ex-Elementary with evening institute classes) and D (Ex-Elementary only) levels it is nearer 25 per cent. This confirms what one might reasonably guess—that education increases the demand for education, and if so it would lead us to the conclusion that the less highly literate of our students, who on an equalitarian view have the greatest need, have the least strong motive to carry them through the arduous of learning.

Again, in a series of science talks *intended for the general public*, a test of listeners' understanding was made, the assessments being done by five independent judges. A 'minimum understanding' of the talk selected for test was reached by 92 per cent of graduates, 78 per cent of undergraduates, 61 per cent of Grammar School sixth formers, 30 per cent Secondary Technical sixth formers and National Certificate holders, by only 2 per cent of skilled artisans, and by none at all of workmen and young people with no secondary education. Of the 'general public' aimed at, 1.5 per cent of the 'working' class listened, against 8.5 per cent of the 'upper-middle' class. A tutorial class must be conducted at a level higher than that of a popular talk for the general public and it would seem to follow that since not one per cent of workers could understand the BBC talk, tutorial class provision is appropriate for very much less than one per cent of the workers, as they are at present.*

Some of us think, and indeed the recent WEA publication on

* In response to an editorial query, I would like to add that I accept the general view that because of the disembodied character of the broadcast speaker and the lack of

Trade Union Education supports this, that a wide provision of instruction in the basic educational skills must be provided and must secure a wide response if our tutorial classes are to have significant influence below the 'middle class' levels. I have tried, as have many others, to combine the tasks in a single class in accordance with the official tradition, whose historical foundations I take to have much the same status as those of other traditions, and have found the two activities incompatible, in view of the composition of the classes and the students' wishes. When a student has come to learn and discuss something of Social Psychology, he does not, I find, welcome guidance in sentence construction, even though he cannot make conventional educational progress without exercises of this kind.

Reverting to my own experiment, I was able, at the end of three years, to test again, with an exactly equivalent set of words, twenty students who had been members of the classes throughout. It is disappointing to have to report that according to their performance on the test they made no progress during the three years. The total of errors made by these twenty in the second test was exactly the same as in the first—a hundred and sixty-two, to be exact. There were, of course, individual changes in both directions.

I must say that the test impressively confirms my subjective impressions and I am inclined to accept the result as an indication of the accuracy of the test! It did not appear to me from the start that my forty-five students intended to apply themselves to a systematic study of the selected subject, still less to remedy deficiencies in self-expression and basic educational equipment. Understanding that acceptance in the class depended on their own acceptance of the obligation to produce written work, the amount at first received was gratifying. This flow rapidly decreased, however, and the general quantity and nature of what was produced over the three years gave little evidence of what we understand by study.

Trying to discern a coherent pattern in the three-years' figures, I

opportunity for discussion between speaker and listener, the radio talk is something quite different from the talk in an adult class.

The analysis of my very tiny sample, however, suggests that (in classes which I conduct!) there is a parallel tendency for those of lesser educational attainment to eliminate themselves from participation. It may be that we have chosen to over-emphasise the differences between our problems and those of the BBC findings, and yet in WEA circles one hears constant reference to the declining proportion of manual workers and the proportionate rise in middle-class membership. Perhaps it is more comfortable to think of this as a broad sociological problem rather than as something that happens person by person in the classes for which we are responsible.

rated the individual students in terms of their participation in discussion, the amount and quality of their written work, their general intellectual ability, the age at which they left school, and the extent to which I thought they had gained from the course. The better educated and the more able did somewhat better on the tests than the others, but I could not find any more interesting correlations here. Then it occurred to me that the figures showed one marked shift over the three years, which must, I submit, have significance. The average number of errors in this, as I have said, was eight. Of the twenty, fourteen altered their scores in the direction of this norm, and only three away from it. Moreover the alterations towards it were greater in amplitude than those away. The total alterations in the scores were: towards, forty-four; against, eight.

Social Psychologists are familiar with the tendency of people to adopt as norms for their own behaviour the norms which they judge the behaviour of others around them to exemplify. There is much well-known experimental evidence to show that even direct perception and judgment of fact are strongly influenced by the responses of others in the immediate social environment, and in the direction of what is assumed to be the prevailing view. In the light of this, the suggestion becomes less surprising that a closely-knit group, participating intensely in discussion over a period of years, should evolve something like a common vocabulary, (which involves the better equipped members sacrificing some of their verbal facility). If this could be demonstrated, it would form another ground for the belief, which arises from a variety of other considerations, that in our adult classes, the instrument of our effectiveness, and therefore our primary concern, is the group situation. The study of these situations, and the ways in which we can favourably contribute to them, has made a good beginning, and its recognition is overdue in adult education.

About the failure of these students to make progress of an academic or narrowly educational kind, I have little to advance, beyond repeating that this did not seem to me to be their intention. Something else took place in the classes which they clearly wanted and appreciated very much, and I was greatly concerned that they should get it. But neither they nor I can formulate it. It seemed to be a concern with large ideas, a wish to get acquainted with the implications of these ideas, to work out their own attitudes in respect of them, and to consider possible applications to their own situations and experience. All this they did, but in their own language rather than in my language

or, still less, in the language of the books. They expressed satisfaction at much that took place in the classes. I wonder if J. C. Raven would consider that all this merits the use of the terms 'general education', 'cultural level'? If so, he would have to modify his claims for the vocabulary test as a method of assessment!

MINISTRY OF EDUCATION requires, for England only, H.M. INSPECTORS (men and women). Preferably under 50. Good educational qualifications and experience in Adult Education desirable. Qualifications in Economics, Philosophy and Psychology particularly desirable.

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Application form from The Secretary (Inspectors' Section), Ministry of Education, Curzon Street, London, W.1. Closing date 30th September.

THE CASE FOR COMMUNITY CENTRES

by *E. Baker*

Community Centres Officer, Edinburgh

AT the end of the war the Community Centre movement, along with other sections of further education, swept forward on a tidal wave of enthusiasm and experiment. Both, unfortunately, were succeeded in a short time by disillusionment stemming principally from a series of economy drives which, while aiming at the restriction of capital expenditure, were also potent in discouraging the development of activities and the recruitment of workers. Not unnaturally the question has been raised whether community centres can really justify all that was claimed for them. My present purpose is not to enter into that debate, but rather to discuss briefly from my own experience, how community centres have successfully offered unrivalled opportunities for significant experiment in the two fields of adult education and social service.

ADULT EDUCATION

On the face of it, the war-time hopes for a rapid expansion in adult education once peace was established were well justified. Improved schooling, better wages and more leisure should have created a public not only trained to appreciate the value of learning pursued for its own sake, but blessedly possessed of both time and money to conduct the pursuit with skill and enthusiasm. Such reflections, however, now serve only to underline the disparity between the size of the movement itself and that of its potential clientele.

It is towards bridging this gap that community centres can offer at least a tentative solution, for they are often the one place where an Education Authority through its officials can, without arousing suspicion, get alongside adults who would not normally cross the threshold of a WEA classroom. Working closely in a large town with some two dozen Community Associations, it has been possible to use this ready acceptance of the LEA as the basis for several experiments in adult education starting from the fundamental assumption that, as in all other forms of education, adult education can only be effective if it starts from where people are.

A great deal of time was spent in trying to discover which subjects were most likely to appeal to adults and what was the best method of

approach to them. To say this is not merely to repeat a platitude, for one of the difficulties of this work was that those who came to community centres were, on balance, frequently of not more than average intelligence, unable to put their deepest needs into words and quite unsympathetic to any suggestion of study. They were, in fact, just those towards whom adult education workers feel they have a moral responsibility.

Since the purpose of this part of the work was to reach as many of the members of the Associations as possible it was important to prevent the development of a relatively esoteric clique which, while it might have formed a satisfactory adult class, would at the same time have put itself outside the main stream of the Association's activities. This difficulty was not altogether avoided in the first experiment—a discussion group held in the centre of town to which all members of all the associations were invited. The subject chosen after as wide a consultation as possible was 'Three Critical Stages of Education' i.e. the admission to school, the transfer from primary to secondary school and the transition from school to work, all treated from the point of view of the problems they raised for the parent, rather than from the point of view of the child. This series lasted for seven meetings and, although it was reasonably well attended it was clear that it was not sufficient by itself to develop a widespread interest in adult education although it might form the nucleus for an adult education class. What was needed was an appeal to the general membership of each association in its own centre so as to create a climate in which intelligent enquiry would appear natural.

Two approaches to this problem have been developed both of which have taken as their starting point the existence of special activity groups in an association, such as the Men's group and Women's group. The outstanding feature of groups of this kind is that they are held together not, as in a WEA class by the interest of their members in a common subject, but by the simple human desire to be together. This, while it has the advantage of ensuring the loyalty of its members imposes the restriction that no activity which the group undertakes should threaten this cohesion. Once more therefore, it was necessary to find a subject which would appeal to the largest number of members. Curiously enough, preliminary trials have suggested that the one to which both men and women respond is the study of family life, the relations of men and women and, particularly, of parents to children. (On this latter point, it seems that

while sex education in schools has relieved many parents who feel inadequate to instruct their children in this respect, it has created a further problem for them in the spontaneous and unembarrassed interest which it arouses.) Altogether it is probable that groups of this kind would be attracted by a very simple series of discussions on family relationships led perhaps by a Marriage Guidance Counsellor or by a doctor.

Adult education, however, to be successful, must at some stage move out of the classroom. The final experiment in this field, therefore, took the form of inviting several Community Associations to co-operate in a large scale project. In two consecutive years the special activity groups of five or six Associations have been drawn on to provide a United Nations evening. Singing, country dancing and debating were all included while the Women's groups were entrusted with the preparation of a buffet supper using recipes from several different countries. This approach has been taken further by organising recently a 'Town and Country Fair' in which, as far as possible, all the processes through which food passes on its way from the soil to the consumer are represented. For the present purpose, the interest of the Fair lies in the opportunity which it has given for a certain amount of preparatory enquiry. The Men's group of one Association spent an evening in discussion with an agricultural economist and another with a practising farmer. The Women's group invited a lecturer from the College of Agriculture to give a demonstration on poultry trussing and both groups combined to visit a demonstration farm near the city.

From what has been said, it will be clear that there is no claim here for a startlingly new approach to the many thousands who have so far remained unresponsive to the persuasions of adult education workers. Undoubtedly community centre work can throw a great deal of light on the reasons for this comparative failure, but what is more important at the moment is to underline the unrivalled opportunities which it offers for planned experiment in both the substance and the method of adult education.

SOCIAL SERVICE

In the foregoing section the argument has concentrated on the educational value of community associations insofar as it leads to the development of a spirit of enquiry and of classes, discussion groups and exhibitions. Nothing has been said so far of its value in the less

easily defined but equally essential field of education in citizenship. Obviously, the mere running of an association and, even more so, a 'Town and Country Fair' is not possible without willingness to co-operate and, to a certain extent, to make sacrifices in addition to the exercise of judgment and integrity. Nevertheless, the most valuable contribution to civic education comes through other sides of an association's work. But before describing this it is necessary to say a word about the recent history of social work.

The modifications which social service has undergone in the course of the last half century or so can be traced in the buildings in which it has housed its workers. The older and poorer quarters of most towns still possess their medical missions and university settlements, monuments in stone and lime to the charitable interests of Victorian England and still serving as a base for vigorous activity. In the years between the wars and since, population has gradually moved from these areas to new housing estates. Social service organisations endeavoured in the first place to move with them but the number which could afford a headquarters building on the estates were few. Since 1945 the building of council estates has gone forward at a feverish pace but provision for social workers has become even less feasible and a new pattern is emerging. The professional worker only rarely has a base within the area to which he is allocated. More often he works from a headquarters in the centre of town and keeps in touch with his area by means of frequent visits.

The contribution of Community Associations towards the solution of this difficulty, has been to provide an organisation through which the social service worker can train the local residents not only to be aware of the problems within their own community but also to devise ways of solving them.

Associations are, for instance, usually very much alive to the needs of children, embarrassingly so sometimes as they will labour for six months to raise several hundred pounds for a Children's Gala, the entire sum being spent in a single day. Such an impulse, whilst it must, for many reasons be accepted, demands equally to be balanced by more enduring work. Thus several Associations, in addition to entertaining a thousand or more children on a single Gala Day, have been persuaded also to arrange to take a hundred boys and girls to camp for a fortnight, the camp being staffed by men and women who make this their annual holiday. (It was out of a venture of this kind, by the way, that a local branch of the Savings Bank was established.)

Similarly, co-operation between the Public Health Department and a Community Association led to the setting up of a small kindergarten.

The most ambitious piece of work to which joint action of this kind has led has been the conduct of a mass X-ray campaign. The success of this venture was due principally to the local residents having been brought in at every stage of the planning. They provided home visitors who collected preliminary facts, took charge of publicity, arranged competitions and concerts in connection with the campaign and, finally, helped to steward the X-ray centres. In short, whatever could be done by lay-men was taken over by the local community organisations including, on this occasion, churches and youth organisations.

Although it is clear from these lessons that the interest of the community can be enlisted in the solution of local problems through Community Associations, it is equally clear that its effective employment would call for much re-thinking on the part of the social worker. By way of illustration two problems may be mentioned here. First, there is the fact that many of those who live on new housing estates have hitherto been at the 'receiving end' of social service; that they themselves should take responsibility for service of this kind is, for them, a new idea and, like all new ideas, a considerable time must be allowed for digestion. Consequently it is not surprising that certain needs are clearly seen, but inadequately answered. An Association, for instance, is usually loud in demanding that there should be a club for its young people but only rarely is it able to enlist from among its own members the necessary number of leaders and helpers. Secondly, if social workers are to work through groups of this kind, they will have to be trained in case work with groups as well as with individuals and such training will immediately raise the very difficult problem of the proper division of responsibility as between the qualified social worker and his lay colleagues.

Problems of this kind however, are in themselves proof of worthwhile development and it seems that it is in this direction that social work must move if it is to fulfil the need not only to help those in difficulty, but equally important, to help them to help themselves.

In conclusion, it is only necessary to emphasise the principle which has been common to all the experiments which have been described hitherto. While Community Associations offer unrivalled opportunities for the working out of new solutions to present problems, the success of the worker, whether in adult education or in social work

will depend on his ability to ensure the co-operation of those for whose benefit he is working. With the advantages of this principle he must accept also the limitations and, in particular, that however desirable the ultimate goal, the pace at which progress can be made towards it must never be such as to threaten the group cohesion on which this co-operation depends.

NEWS FROM THE FIELD

EASTER VACATION COURSE IN EMBRYOLOGY

The following account is summarised from a report prepared by Mr D. Vanstone of the Extension Section of the London University Department of Extra-mural Studies. It makes an interesting addenda to Mr Turner's article on 'Developments in Science Teaching' published in our last issue.

RECRUITMENT OF STUDENTS AND CHOICE OF SUBJECT

It was thought, at first, that sufficient students might be enrolled from the extra-mural area for this course. The result from publicity addressed to science teachers in grammar and public schools was disappointing and it now appears possible that a residential course is not attractive to those living within reasonable travelling distance from their homes, at least in the London area where facilities are so much better than in the provinces. From the outset the residential nature of this course was considered to be of great importance and a leaflet sent to the senior biology master or mistress of schools of four hundred pupils or over (and therefore likely to have a thriving biological department) listed in Whitaker's Almanac, produced an immediate and almost embarrassing response. This appears to demonstrate that this type of course does meet a real need among teachers of biology.

During discussion with Mr Abercrombie on extra-mural work in scientific subjects, Embryology became an obvious choice. Generous co-operation was obtained from University College and Mr Abercrombie then planned the course with members of the Zoology Department in a most detailed manner which ensured that a complex plan ran astonishingly smoothly. The difficulties presented by an intensive course of this nature where emphasis is placed on practical work are very great, and particularly so in Embryology where the greatest care must be taken that delicate living material is available at the right stage and condition at a stated time. This involved careful and successful team work on the part of the tutors and technicians concerned. During and before the course they must all have devoted many hours to the preparation of material and the setting up of demonstrations.

THE COURSE

The main work was undertaken by three University teachers and consisted of a morning lecture each day, followed by two two-and-a-half hour sessions of explanation, demonstration, students' practical work and discussion—one morning session and one afternoon. During tea and coffee

intervals the students invariably continued the discussions among themselves. On each of five full days a talk was given immediately after lunch by a research worker from the College on his or her research in progress: this series of talks was much appreciated by the students. Additional after-dinner talks were given by Professor Pearsall, Dr M. L. Johnson and Dr Gruneberg, while on the Sunday evening the main tutors met the students for informal discussion. To offset the continuous nature of studies, a definite break from midday on Saturday to 7.30 p.m. on Sunday had been arranged, and the final two days showed a renewal of enthusiasm and application. No plan can be ideal, but from careful observation throughout the course it is difficult to suggest any radical modifications. This gives rise to some misgivings as to whether in the future another team can be found for a different topic which is prepared to be so enthusiastic and to expend such effort. Altogether twelve members of the staff of University College took some part; this in itself surprised the students and many expressed their gratitude for the opportunity to meet so many. The plan produced for this course should prove a very useful model for further courses of this nature.

STUDENTS AND THEIR COMMENTS

The 23 students finally accepted were all graduates in biological subjects (10 of them Honours Graduates) except for three, who are studying for the External special degree in Zoology. Two of these examination candidates were laboratory technicians, the other a teacher with an Arts degree. All the others were teachers, one being a Technical College lecturer. On the whole the group was exceptionally able; this was shown particularly towards the end of the course when Professor Pearsall conducted a delightful after dinner discussion which challenged his audience to think deeply and clearly, and to express their views, which many did quite readily. It may be that the choice of subject matter for the course affected the quality of student; embryology has not the direct relevance to school biology that some other topics would have and therefore attracted mainly those who appreciate that the most important educational value of a refresher course is the effect it has on the individual taking it; most of these students appeared to see clearly beyond immediate utility.

The students came from places as widely separate as Bradford, Swansea, Sherborne, Stourbridge and Maidstone and appreciated the quality of the reception and accommodation provided at a nearby University Hall of Residence.

As this was the first course of its nature arranged by the Department, the opinions of students were obtained and it was generally agreed that the main functions of this type of course could be described under four headings:

1. To bring knowledge in the chosen field of study up to date.

2. To bring teachers once again into a University atmosphere and into contact with University staff and their researches.
3. To give opportunity to practise certain techniques and to stimulate ideas for demonstrations and for practical work which could be done by sixth formers.
4. By being residential, to provide an opportunity for exchange of experience among the students.

The written replies showed that the course met the needs of most of the students. It is interesting to note that the intensiveness of the course was not criticised.

CONCLUSIONS

The course demonstrated clearly the value of providing graduates with an opportunity to spend a short while in the intensive study of a field of the science in which they specialise. It seems that had the larger number of teachers in local authority grammar schools also been informed there would have been a much greater response.

The production of the necessary apparatus and material for individual work of the standard required for twenty or more, taxes the resources of even a very well equipped Department. It seems likely that science departments would co-operate more readily if the numbers could be kept to fifteen and the tutor's task would be more satisfactory if he could rapidly get to know the students as individuals.

If courses are based on special fields within the subject in which potential students have graduated, a particular topic need not be repeated for a number of years and although one University Department might well provide tutors for more than one course they would not be the same people. The technicians may, however, in some cases be the same, and for any real success the goodwill and co-operation of technicians is essential—as was the case on this course. University science departments could hardly fail to derive ultimate benefit from an organised provision of refresher courses if these were planned on a suitable scale, for they receive as undergraduates students taught by the teachers who take these courses. Although this type of extra-mural activity is of great importance it should not take a disproportionate amount of administrative time available for extra-mural work in science. None the less an occasional course does not meet the situation: the range of scientific studies is now such that the least which should be undertaken in any one year is the arrangement of several courses in special fields of the main divisions of science normally recognised—Physics, Chemistry, Zoology, Botany, Bio-chemistry. It should be possible to arrange three courses to run at the same time, all students to be accommodated, if possible, in a single Hall of Residence within a few minutes' walk of the College or Colleges taking part. These courses would

be quite distinct, except perhaps for the evening talks which might be arranged to deal with subjects of more general scientific interest, or be concerned with the overlap between recognised science. Administration of such a triple course would be simpler than for three courses at different times and should not make more demand on the time of the Extra-mural Department than the value of the activity warrants. It would also be of advantage if there were consultation with other Universities undertaking this type of work to ensure a sufficient and continuous provision and to avoid unnecessary duplication.

A WEEKEND IN MAY

PART I

In 1953 after consultation with many important people the Coronation of Queen Elizabeth II which, beside many other things, was to be an open air festival for millions of people, was fixed for the first Tuesday in June when even the English were justified in hoping for a fine day. They got a rainy one instead, but neither in the capital, where kings and queens and watching crowds endured the rain smiling and waving happily to each other, nor in any of the towns and villages all over the country was the festive spirit of the day impaired.

In 1954 the Avoncroft Arts Society chose a weekend in May to launch its first full scale Arts Festival—same hopes, same misplaced optimism, same defiance of the weather gods. It may seem absurd to draw a parallel between the great national, indeed international occasion of the crowning of the Queen and an event which concerned only a few hundred people in an English rural district, but it occurred to at least one visitor to Avoncroft that there were three English characteristics in common between the great and the little festivals of 1953 and 1954. Love of tradition, a capacity for unregimented, happy teamwork and the ability to improvise (often called to 'muddle through') in what might otherwise be discouraging circumstances.

The theme of the Avoncroft festival was 'The English Tradition in the Arts' and to illustrate this theme there were samples of every branch of the work of the society: Folk Dancing on the lawns; a pre-Shakespearean play performed on an outdoor stage composed of two gaily painted farm carts; amateur productions of Noel Coward and Christopher Fry and the professional performance of his own latest opera by Antony Hopkins and the Intimate Opera Group; an art exhibition collected by the Arts Council of Great Britain and a talk on English Water Colours by the Curator of the Birmingham Gallery; a handicraft exhibition collected jointly by the National Federation of Women's Institutes and members of the Avoncroft Arts Society; a lecture on the Influences of Radio and Television to prove

That love of tradition does not make us blind to current developments and an exhibition of first editions of printing, illustration and bookbinding to show that contemporary wonders of technical progress do not make us forget the beginnings of mass communication; demonstrations of rural crafts ranging from rake-making to ornate wrought iron work and a small exhibition of finished products of the Worcestershire Guild of Artist-Craftsmen including the kind of pottery and weaving one has perhaps seen too often now to appreciate properly, as well as some unusual glass-engraving and beautiful wood-carving.

It would be dull to continue the list of activities and shows—far from exhausted above—which attracted a few hundred people from the surrounding district to Avoncroft College on the two afternoons of that weekend in May. One event, however, ought still to be mentioned: the delightful lecture—no friendly thinking aloud—of E. M. Forster on the main theme of the weekend. With great foresight the committee had arranged for this talk to be relayed into several rooms of the college, as it was impossible to get all those who wanted to come into the college hall. The little society of 250 members was indeed honoured by those who accepted the invitation to come and contribute to their festival—beginning with Sir Barry Jackson who opened the proceedings on Saturday and including Edgar Anstey, Antony Hopkins and Co. and, of course, E. M. Forster . . . but they deserved the honour and seemed conscious of it.

The approach to the college was faintly reminiscent of the South Bank in Festival year. Coloured balls strung up in fancy forms enlivened the entrance and one of the interior decorations, made up entirely of coloured cotton reels and thimbles around a lamp over the staircase leading to the hand-work exhibition seemed typical of the careful attention to detail that had obviously been given to all the arrangements. The Secretary of the Festival Committee, once a Youth Organiser and now the mother of two children, had evolved a scheme for relieving parents of their children, while keeping the children amused *and dry* (from the weather) that added greatly to the enjoyment of all grown-ups present. It was not disclosed how many volunteers had come forward to shepherd children, carry chairs, serve tea, attend to the car park and—we hope—help tidy up after the feast, but there must have been very many for such an ambitious undertaking to go off hitchlessly with everyone enjoying it all.

What has all this to do with adult education?

The Avoncroft Arts Society began in 1940 with the formation of various groups for music, drama and current affairs for people in Bromsgrove and Stoke Heath cut off by lack of transport from the provision made in Birmingham. The arrangements were very informal but growth was steady. By 1946 it was possible to formalise the position by founding the Arts Society; at present there are some two hundred and fifty members living

in the surrounding districts of North Worcestershire. There are ten separate groups concerned with various aspects of the Arts and with some Crafts. Informality is still the keynote of the Society, but from a glance at the summary of the current programme, it is obvious that this does not mean the Avoncrofters just dabble in 'Leisure Time Pursuits'. They may call their classes 'groups' but they are nevertheless encouraged to take their interests seriously, to learn the best methods of work and to discriminate between the dilettante and the really good of its kind. Their festival illustrated their respect for standards. Where their own work was past the trial and error stage, as in their drama groups, some of the choral work, dancing and handicrafts they exhibited themselves and spectators did not have to 'make allowances' or be fond relatives to enjoy themselves. Where their own standards were not yet up to scratch, they invited professionals to show them how and the professionals had the good sense not to present ambitious productions that no amateur group could ever hope to imitate, but gave the society a realisable goal to aim at for the future.

The Arts Council of Great Britain supported the festival: the national press were invited to send representatives—so far as we know with the exception of *The Times* they were not very interested. The Times Educational Supplement considered that one week after the event there would be no news value in a report of the festival—it would, they said, be 'stale'. There is, of course, no way of educating even educational editors into presenting adult education activities in the light of what is interesting and worth talking, writing and reading about to educationists, as opposed to news readers. As a mere quarterly we should like to congratulate the Avoncroft Arts Society on its enterprise and to hope that some of our readers will be glad to know about it even three months after the event.

L.S.H.

PART II

Well, well! With that honest blast of indignation preceding, how am I to slide smoothly into my story of another festival that, in grimmer surroundings but less dependent on the weather, also added grace to half the same weekend?

From 3.45 p.m. to 11 p.m. on May 22nd, the Evening Students' Association of Goldsmiths' College in London, S.E.14—remember that postal district—took pleasure, in the words of their programme, in presenting the 'Open Night of the Evening Department'. A pretty generous idea, you may notice, of a 'Night', but then there is nothing ungenerous about that Department. Its cavernous classrooms, its refectory like a tithe-barn, and its miniature Albert Hall, in which such prodigies of music and dancing are performed, are conceived on the grand scale, including the grand scale of draughts, inconvenience and costs of redecoration.

I am sure that all these things combine to add another wrinkle each

year to the brow of Mr Gulland, the Evening Department Principal, but I am equally sure that they rarely enter the calculations of the thousands—the generous scale again—of south-east Londoners for whom Goldsmiths' is College, Club and Cafeteria on many Winter nights. It is a very climax of co-operation, formally associated with the University of London in its day-time functions and an LCC aided institute in its evening work.

Refreshing my memories of a crowded day, I find from the programme that between 4 p.m. and 10.15 p.m., forty-two different activities took place in the Great Hall, thirteen rooms, the Quadrangle and *the Roof!* Over a thousand participants and spectators ebbed and flowed, eddied and foamed, through corridors, and up and down toilsome stairs in pursuit of 'Excerpts from the Operas', 'The Loom of Language', 'Man before History', 'The Goldsmiths' Flicht Trial', 'Arms and the Man' and finally 'The Night Sky'—thus the roof. When I speak of 'activities'—each backed by its volunteers from Winter Classes and the clubs associated with them—I mean what the word says. You can add to the catalogue above, seven static exhibitions covering the work of the department as a whole and of some of its special lines, such as art (but there were also potters at work all afternoon and the psychologists offered at least as good a view of your future as the lady at Epsom a week later—if you crossed their palms with an intelligence test).

I rank Goldsmiths' open night as one of the exhilarations of my adult education year. It is like the Women's Institutes' Annual meeting or the London Tutorial Classes Day School in spreading abroad a bold sense that what goes on in its name is to be both respected and enjoyed.

But as Part I suggests, we can look away from the capital and from the national movements and find the same good pulse beating in a truly voluntary and local endeavour. We shall be glad of the chance to beat some more drums. Committees to advise the Minister beware, we are not in apologetic mood!

E.M.H.

—AND ONE IN JUNE

Three organisations concerned in adult education—the WEA, the BBC, and the YMCA—co-operated in presenting, early in the summer, a weekend course of unusual interest. The WEA provided the students, the BBC the speakers and equipment, and the YMCA their fine premises—Kingsgate College, Broadstairs.

About 28 students attended the course—several teachers, office workers, and a librarian, coming from various parts of S.E. England, mostly from neighbouring towns, but others travelling a good many miles, to learn something of 'The Problems and Techniques of Broadcasting'. The weekend was one of the wettest of the year and students arrived looking bedraggled and not too eager to apply themselves to the Corporation's numerous and intricate problems. However, it soon became apparent, with

the arrival of the enthusiastic and animated members of the BBC's staff who had come to talk about their work, that life behind the scenes and the sounds of radio and television was far more exciting than most listeners would suppose.

The first of four lectures dealt with the organisation and administration of the BBC, its constitution and obligations. Among other interesting facts and figures produced by the BBC's Audience Research Department, students learnt that in all three groups of listeners (ex-elementary school, ex-secondary school, and university graduates) plays and light music were very popular. Poetry, together with chamber music, was rated last in popularity, except in the third group which had a particular dislike for brass bands and cinema organs. Poetry lovers among the students (and how many WEA students would fit exactly into any of the three categories?) must have been relieved to learn that the BBC was not always influenced by the popularity findings of its Audience Research Department.

A tape recorder was used to illustrate the second lecture which was concerned with techniques of writing and producing for radio. This lively session was excellently illustrated and although it lasted well over two hours, there was no sign of flagging interest. One illustration, depicting a certain type of feature programme, was a highly diverting account, by the people responsible for the deed, of the abduction of the Stone of Scone from Westminster Abbey—not a recording ever likely to be heard by the general public, but as an example of live, 'natural' broadcasting, it was certainly greatly appreciated by this favoured section of it.

The last lecture of the day, for which the tape recorder was again in use, described the Corporation's educational policy, its tremendous influence on the public during the last 30 years, and its present attempts in further education programmes to encourage serious listening and subsequent serious reading. This, we were told, is a slow process, since so far only a quarter of the listening public are prepared to listen to this sort of programme and 50 per cent of the population do not read books at all! But during 30 years of broadcasting there has been a great increase in appreciation of music and at present there is a move to promote wider understanding of its basic principles.

The manager of the local cinema co-operated by lending his cinema for the Sunday morning session in which, between numerous and varied examples of TV features, a script-writer and producer talked about 'The Nature of the Medium of Television'. The main object was to demonstrate the various techniques used in presenting different kinds of material but each film contained in itself a wealth of information and interest.

Because of the very full programme, questions and discussion were in the main reserved for the two hour session labelled 'Open Forum' on Sunday afternoon. Students took full advantage of this opportunity to

discuss aspects of the course—and to air their pet grievances about particular aspects of broadcasting!

There seemed to be general agreement, when the time came for 'tea and departure' that this had been a thoroughly enjoyable and worthwhile weekend. It was so successful in content and presentation that one could have wished the BBC staff a larger audience: nevertheless, as a result of it, a very small proportion of the BBC's listening public has been stimulated to take a greater interest in its work and aims. A series of such courses, more widely publicised, would surely go a long way in bridging the gap between the few who are responsible for the BBC's programmes and the millions who receive them.

G.E.A.

LADY DENMAN AND THE WOMEN'S INSTITUTES

It was a sad postscript to this year's annual general meeting of the National Federation of Women's Institutes—the annual gathering of some 5,000 women in the Royal Albert Hall—to read in the morning papers of the following day Obituary notices to Lady Denman, the first national chairman of this great movement.

Phrases from these notices, however, seemed particularly applicable to the greatly loved and respected co-founder of the W.I.s with the impressions of the Albert Hall occasion still fresh in one's mind. 'Because of her light-handed but thoroughly efficient conduct of the annual conferences of the National Federation of Women's Institutes from its early meetings in small halls till it threatened to overflow the Royal Albert Hall, Lady Denman became known as the finest chairman in London.'*

Light-handed efficiency is perhaps the characteristic of Women's Institute members and officers. One cannot help believing that the country-women who formally, tremulously, but by no means inefficiently second resolutions from the platform on their great day up in London, have a light hand with the pastry and a firm one with their children and that the countess who proposes an amendment on behalf of Little-Netherton's W.I. has been chosen to do so, not for her husband's title, but for her own efficiency in marshalling the relevant arguments.

Efficient women tend to wear Eton crops, leather belts and grim expressions. Not so the organised representatives of country women in England, Wales, and the Channel Isles. They deal with an assembly of 5,000 cheerfully, gracefully, managing to make everyone feel a person, instead of one of 5,000 units and they all—from the chairman down—emerge after two days of this looking as fresh and calm and delighted with the occasion as if they had merely been guests at a particularly successful garden party. It is, of course, invidious to single out anyone by name, but I sometimes wonder how many of those present, like myself, feel comfortably reassured

* *Manchester Guardian*, 3rd June, 1954.

to see Miss Herbertson putting on her leather gloves to adjust the microphone every few minutes for the tall, the short, the glib, the hesitant, the readers of MSS and the improvisers, with an unfailing air of personal interest in every word of every speaker and an almost ballerina like gesture designed to encourage speakers to turn towards the microphone—not to her, nor the reading desk, nor the chairman, nor their friends in the gallery. She never actually points a finger, but the friendly gesture is clear enough and almost invariably finds a smiling response, instead of the possible resentment or discouragement a sterner mentor might call out.

Throughout the proceedings a perfect mixture of the personal and business, like is maintained. A day timed to begin at 11 a.m. and end at 3.30 p.m. does not begin at 11.05 a.m. nor find any business other than one brief vote of thanks left to deal with at 3.28 p.m.—but there is time before the morning business begins to send a message of regret and good wishes to the one member (one of 5,000 remember!) who was knocked down and injured by a bicyclist on her way home from the previous day's session.

There are unlikely to be many movements who can claim for their mammoth occasions the quality of graciousness which is surely one of the qualities most worth while preserving in our country-life. In the movement she founded and for many years directed and served, Lady Denman has the best living memorial she would herself have wished. L.S.H.

EDUCATIONAL CENTRES ASSOCIATION CONFERENCE,

1954

This year's Conference of the Educational Centres Association, at the University College of Leicester, explored the way in which life in Britain to-day differs from the early years of the century when our present forms of adult education were being established. Professor S. G. Raybould, Director of Extra-Mural Studies in the University of Leeds, reminded the Conference that before the war the demand for Economics classes exactly followed the graph of unemployment, and that International Affairs lost its peak position as a subject of study on the morrow of El Alamein. To-day, demands from students are conditioned by an exceptional period of full employment, which makes the younger generation wonder at the erstwhile political fervour of their fathers and which makes slogans about social emancipation ineffective. Nevertheless, there are evils enough—more poverty than many acknowledge, and the numbing fear of war—which demand responsible thought and action.

Professor J. W. Tibble, Professor of Education at Leicester, looked to deeper sources for the purposes of adult education. Although physically we may be relatively comfortable, the pressures of a technologically complex society tends to make termites of us all! Adult education must be

concerned with purposes in life and in its organised forms has to interpret the specialist to the layman, and to relate one fractionated mind to others.

People have a biological need for warm face-to-face relationships and they are emotionally deprived if they do not have them. This emotional dustbowl is slaked by the incessant and increasing outpourings of the mass media, whose expansion and techniques were described by Dr Roger Manvell, Director of the British Film Academy. He agreed that TV and the other media often commit 'the fallacy of the masses' by pitching too much of their output too low, but he reported enthusiastically on the TV broadcasts relayed by American Universities, and looked forward to a time when 'the lure of the living image', could be fully and locally exploited by British educationalists.

In his summing up, Brian Groombridge, Warden of Letchworth Settlement, found the centres brought together by the ECA especially well fitted to promote adult education in the environment delineated by the speakers. They are able to provide for the pursuit of knowledge, but above all, the centres create communities, extensions of the home and family, which appeal to the whole personality.

The Conference was so well attended, by centre wardens and students, representatives of LEA's Universities and other adult educational agencies, that the Beaumont Hall Lecture Room was overcrowded. It was one of many signs that support for the ECA is growing and that the centres which compose it are deriving increased strength and inspiration from their common membership of it.

E.C.A.

REVIEWS

EURIPIDES' *ION*, translated by Gilbert Murray. (Allen & Unwin, 7s. 6d.)

INTERRELATIONS OF CULTURE. Unesco. (\$2.50.)

EAST WEST PASSAGE, by Dorothy Brewster. (Allen & Unwin, 21s.)

*Ye women, faithful workers of my loom,
Say, with what answer has my husband come
From the God's chamber back? . . .*

A line or two of this is enough to show that we are in a Gilbert Murray Greek drama. Do translations really get us to the heart of an alien culture? Most people doubt it, and in that case there is a very great deal to be said for the artificiality of these famous translations, since at least they remind us that we have to make a tremendous imaginative effort to understand something which is evidently un-modern and un-English. The insidious danger of 'modern' translations ('The Bible to be read as Literature'—as though it might otherwise be mistaken for pigeon-pie) is that they positively encourage the reader not to make this effort, but to judge Euripides or St Paul as though they were modern essayists. The Greeks, from Herodotus onwards, were much addicted to judging 'barbarians' as though they were failed Greeks; and they were only overdone in this by the Hebrews. It is no wonder that Western culture, with a two thirds inheritance from Greece and Palestine, should, in its period of world-dominance, have been singularly ill-equipped to understand other and different cultural values. We are nearer to 'Ion' than to Negro art: yet this charming study of a culture in transition is still far, far away from us.

It is, therefore, a notable sign of grace that Unesco should have set itself the task of collecting authoritative interpretations of all the major world cultures today with a view to spreading a wider tolerance and understanding. Whether the method is wise remains doubtful. A large number of experts were asked to contribute essays on various cultures, and in this book some of the results have been put between covers—essays on Japanese, Chinese, Indian, Negro, Spanish-American, Mexican, Spanish and United States culture. Most of these essays are simply a potted cultural history, mildly interesting to the layman, useless to the expert, and it is very hard indeed to discover what good purpose they can serve—another example of hoping that the collection of a mass of material will in some way dispense with hard thinking and inspired intuition? Indeed, one is occasionally tempted to a harsher judgment. 'I find it difficult to sketch the American character without suggesting, so to speak, that everyone is a potential American'—if there had not been

an American on the editorial board, it would be hard to believe that this sentence, which occurs in one of two deplorably casual articles on U.S.A. culture, had not been slyly left in by Unesco as an AWFUL WARNING against cultural cyclopism among the Anglo-Saxons. I must hastily add that the said American board member, Mr Richard McKeon, contributes an opening chapter on 'Philosophy and the Diversity of Cultures' which, though turgid with social/anthropological jargon, is thoughtful, valuable, and at least makes a preliminary onslaught on the problem Unesco is tackling. The rest is admittedly raw material—sometimes interesting but certainly raw. Let us hope that Unesco will start on the process of digestion and synthesis quickly.

Miss Brewster's contribution—a study of the reaction of Western travellers and critics to Russian culture and literature—is much less ambitious. Miss Brewster is obviously a highly cultivated and, gifted person; and one wonders whether such gifts could not find better employment than that of digging up and cataloguing travellers' talks and literary reviews about Russia. At least, however, she shows how a foreign culture—in this case 'the Russian Soul'—is apt to be judged by any standard but its own—by the envy, or the fear, or the projected ideals of other nations rather than by intimate, loving, and fearless acquaintance. Mankind has a very long way to go towards a mutual tolerance and understanding: all these three books, in their different ways, at least spring from a desire to make it more possible. For the present it may be that a smaller field, more deeply considered, would help us more.

GUY HUNTER.

ECONOMIC HISTORY OF ENGLAND, by *M. Briggs* and *P. Jordan*. (University Tutorial Press, 731 pp., 18s. 6d.)

THE BRITISH EMPIRE: ITS STRUCTURE AND SPIRIT, 1497-1953, by *E. A. Walker*. (Bowes & Bowes, x + 352 pp., 25s.)

AN OUTLINE HISTORY OF THE WORLD, by *H. A. Davies*. (Oxford University Press (Geoffrey Cumberlege), xvi + 576 pp., 15s.)

WORLD HISTORY FROM 1914 TO 1950, by *D. Thomson*. (Oxford University Press (Geoffrey Cumberlege), ix + 246 pp., 6s.)

Each of the volumes in this miscellany is an attempt to survey a very wide field, either in time or in territory or in both. All such tasks are full of difficulties, and all the authors under review make some reference to them, but only one of them clearly defines his material and explicitly describes his method of treating it. Dr Thomson argues that a collection of separate histories of the major countries would not constitute world history, which he defines as only those events, men and ideas which have importance for the course of development of the whole of humanity. In many ways he has the easiest task, because since 1914 the world has been

more and more a single unit. Dr Thomson points this out, and he is able to work successfully according to his own rules. For Mr Davies, starting as he does with the Ice Ages, the task is much more difficult, if not impossible; and even Professor Walker is hard pressed to find any central theme, even for the British Empire, from 1497 to 1953.

It may be thought that Messrs Briggs and Jordan are more fortunately placed, having for their title a mere *Economic History of England*—not even 'Britain'! But when a book, even a large one like this, begins with the Roman invasion and continues to include the de-nationalisation of the steel industry, there are problems of unity and perspective. It is to the credit of the joint authors that they realise this, and although they often expand into the realms of political and social history and political and social philosophy, this—in form rather old-fashioned text-book—does have the merit of trying to develop arguments from its basic material. This should make it particularly useful for tutorial class students. It is the sixth edition of a book originally published forty years ago: in places it bears the marks of revision, and it is perhaps inevitable that the later parts of the book should be much more detailed than the earlier, but, could not half a line be spared to say which St Ives and which Stourbridge had 'great fairs' in medieval times?

When we turn from homeland to empire the difficulties of selection and arrangement of material increase. Professor Walker is not content with broad generalisations and leading examples. Detail is packed in. The result is that we have not so much a history of empire as a mixed up collection of histories of particular colonies and dominions, and too great a tendency to write in the 'As tension slackened in Kenya and the Union, excitement rose once more in India' vein. In the title page *The British Empire* is given in large capitals and *Its Structure and Spirit* in small ones. The relative size of these letters gives a clue to the degree of development of the various aspects of the theme, and in the end the author can only say that the Commonwealth is little more than a Club, and make a plea for federation. Professor Walker fits Ireland well into the Old Colonial System, defends the Victorians, compares the different views of various nationalities on empire, and tries his hand successfully at world history. Once we accept the plan of the book, the style, compression and judgment of the author are impressive.

Simultaneous treatment of different areas becomes more difficult in *An Outline History of the World*, and Mr Davies follows the almost inevitable orthodox plan of the Ancient World (civilisation by civilisation), Medieval Europe, Industrialism, Nationalism, Imperialism, and so on. This is very well done, with admirable quotations, references, time-charts and illustrations. One can scarcely complain about the selection made, and Mr Davies may well justify more space on Rome than on Greece, more on Luther

than on Calvin, merely by his own personal preference: at times, however, the unavoidable compression leads to a certain naivety of style. In general the vast amount of information is cleverly handled, except where the ever-present need for compression leads to the representation of Belgian Independence as a triumph for France over England, with no mention of Palmerston.

The merits of Dr Thomson's treatment of *World History from 1914 to 1950* have already been mentioned, and this short work, complete with Bibliography, is brilliant of its kind. There is a clear plan of the work at the beginning, and in each section the threads are skilfully drawn together. The three-fold survey of the world in 1914—political, economic, and cultural—is especially noteworthy. Some fascinating arguments are begun, including some remarks on the attitude of those who believe in toleration, to those who do not, and the recurring theme of the marriage of nationalism and socialism. This recent volume in the Home University Library will surely find a place in (and out of!) the book-boxes of classes in International Relations.

Part of a tutor's work is to teach students how to use books including how to avoid reading all of every book. The quality, or indeed the existence, of an index is therefore important. Messrs Briggs and Jordan devote eight pages to an index, but it omits many names, especially those of towns and trade union leaders. Professor Walker, Mr Davies and Dr Thomson give adequate indexes, although in a History of the World an index giving seventy-eight page references to 'France (and the French)', without any subdivisions seems not useful enough.

S. PICKERING.

MEMBERS OF THE LONG PARLIAMENT, by D. Brunton and D. H. Pennington, with an Introduction by R. H. Tawney. (Allen & Unwin, 1954, xxi. + 256 pp., 21s.)

Those who like their history to be schematic, with sharply drawn distinctions and with neat correlations between economic, social, and political ideals, will derive little comfort from this book. It is so easy to see how the Long Parliament ought, rationally, to divide into certain parties and groupings, with clearly differentiated features, that it is inconvenient to be shown that the facts do not support such theories. Mr Pennington and the late Douglas Brunton have performed an invaluable service by making a factual analysis of the membership of the Long Parliament, throughout its twelve years life, and whilst they modestly disclaim any attempt to offer new formulae for the composition of the opposing parties, they demonstrate conclusively that some of the formulae which have too readily been adopted because of their apparent reasonableness and probability must now be discarded.

In social and economic classification the similarities between the two

parties which emerged in the Long Parliament are more remarkable than the differences. Landed gentry, merchants and lawyers were to be found on both sides, in proportions that are not strikingly dissimilar, and previous education (if that is the right term for attendance at one of the Universities or Inns of Court) was not a distinguishing feature. The landed gentry were not a class apart; only by indulging in trade or by a profitable speculation in the heiress market could they, generally, hope to keep the family property together, and the successful lawyers and merchants were constantly buying up realty and joining the landed interest. What is more surprising is that, at the end of the life of the Long Parliament, after purgings and recruitments the composition of the House of Commons still bears much the same complexion as in 1640.

As this book brings out, ideological and economic factors were less important than regional and family loyalties in the Parliamentary line-up, although what is true of M.P.s, a small and abnormal group, may not have been true of the people at large. The strength and extent of regional loyalties, and the influence of local affairs, is well brought out in chapters on the Eastern Association and the South-West. Perhaps a true understanding of the division between Parliamentarians and Royalists in England of the 1640's would help towards an appreciation of the distinction between Republicans and Democrats in the U.S.A. to-day.

It is impossible, in reviewing this book, to resist the temptation to quote from Professor Tawney's introduction. These two sentences of his make any more protracted review unnecessary: 'It is rare, on laying down a book on a subject at first sight so trite as the parliamentary history of the England of the early Stuarts, to be stirred by feelings of mingled gratitude and surprise at the new vistas opened by it. Mr Pennington and Mr Brunton have performed that feat.'

F.W.J.

YOUR GOVERNMENT, by *George O. Comfort, Royce H. Knapp and Charles W. Shull*. (McGraw-Hill Book Company, Inc., 502 pp., 32s. od.)

This is one of those beautifully produced textbooks, at once solid and elegant, which we are now accustomed to expect from the educational presses of the United States. We can only admire or envy, since we no longer possess the resources to emulate, the magnificent format of a book written, as this one is stated to be, 'for high school youth'. Nor could a British publisher, however disinterested or intrepid, look for anything but financial disaster if he were to issue a school book, even for the most plutocratic of sixth forms, at such a price as this. As things stand, we are left to find what consolation we may in the reflection that, after all, the New World was called into existence to redress the balance of the Old.

The book is the work of three university professors who planned it, as:

they say in their Preface, 'as a textbook for courses in United States government, civics, and problems of democracy' and in the hope that 'it may serve as a basic reading resource for courses in American history and related courses in the social studies'. All this is something the Americans care much more about than we do, something much more intensively cultivated in their schools than in ours, and something, therefore, about which we have a good deal to learn from them. The fact that much greater curricular emphasis is placed on the study of institutions in America than in Britain is no doubt accounted for by the more rapid evolution of American society and the existence there of social and political problems whose urgency and complexity are beyond our experience. The precision and rigidity of the documentary constitution of the United States, in contrast to the looseness and flexibility of ours, moreover, make it, on the face of things at least, a more obvious and immediate object of study than the long-drawn-out and fragmentary process which goes by the name of the British Constitution. There in Washington, as an excellent picture in this book shows, is the document approved by the Founding Fathers 'enshrined forever in the Library of Congress'. We have nothing of such 'manifest destiny' to inspire our inquisitive youth and must needs fall back on more oblique methods of civic teaching.

Not that this book is concerned merely with American Federal Government. On the contrary, it is an exhaustive and balanced study of federal, local, and state government; of the role of government in relation to business, agriculture, labour, and natural and human resources; of the place of the citizen in the American democracy, and of the United States in the world. The subject matter is divided into six units, each dealing with one of these topics and each divided into chapters. It is profusely illustrated with extremely well chosen pictures depicting various aspects of life, labour and government, and by maps and diagrams which are models of design and clarity. Each chapter and each unit concludes with well-devised exercises and activities. The book closes with an Appendix containing the text of the Declaration of Independence and of the Constitution of the United States, followed by a list of Presidents, Administrations and Parties.

This book is, of course, primarily intended for the American student, and, like all such books, inevitably assumes on the part of the reader an inherent sense of traditions, phenomena and practices which are peculiarly American. Yet it is so admirably planned and its subject matter so ably marshalled and so clearly presented that it should have less difficulty than most of its fellows in transplanting itself to other parts of the English-speaking world. And, although it was originally designed to meet the needs of American High Schools, it could profitably be used in this country as background reading by adult classes and groups studying American history and institutions.

RURAL SOCIAL SYSTEMS AND ADULT EDUCATION, a *Committee Report, resulting from a Study sponsored by the Association of Land Grant Colleges and Universities and the Fund for Adult Education* established by the Ford Foundation is an interesting survey of some American problems in this field. The blurb tells us that 'cultural changes are occurring so rapidly that no nation, least of all the United States, can afford to wait for the wise people of one generation to teach its culture to the children of the next generation. Survival requires that all normal adults learn constantly if we are to do the right thing in the event of an air raid, or if we are to make intelligent decisions in economic and political spheres.

This book describes the nature and functioning systems as well as the channels of communication which provide the information and attitudes governing the actions of men. Adult education, as it is carried on in families, informal groups, schools, churches, libraries, colleges and universities, farm organisations, political parties, the agricultural extension service, service organisations, and governmental agencies of the nation is presented. . . . The 392 pages of the book are liberally sprinkled with tables and diagrams, some of which may lead the reader to interesting speculations about the differences in approach to sociological surveys here and across the sea.

A.S.

ADULT EDUCATION IN CITIZENSHIP IN POST-WAR GERMANY, by *Alice Hanson Cook*. (Occasional Papers No. 3, The Fund for Adult Education, 595 Madison Avenue, New York, 22.)

Mrs Cook is well-qualified to write on her subject, as she was not only in Germany as adviser in adult education to the U.S. High Commission Division of Cultural Affairs, but has had previous experience in the same field during the Weimar regime. The reviewer, who has recently returned from Lower Saxony, cannot help being absorbed by the excellent outline given of sections of the work in which he had the privilege of participating for a short time. The survey is, however, more comprehensive, as it covers almost all activities broadly claiming the description 'adult education'.

The story begins at the time of the separate zones of occupation, and relates how the re-organisation of a defeated and much-devastated country proceeded according to the different ideas of the Occupying Powers, based on their own established practice. It is easy to understand, therefore, why, in what was the British Zone, so many familiar things meet a visitor who knows from his own job of work, the atmosphere of a tutorial class, and the merit of 'useless' knowledge. Yet there is the certainty that many of these importations will quickly transform themselves into something more typically German if that description is read in the sense of being typical of the best in German tradition, and in the new-born determination to build freely and well.

Two institutions described will interest greatly the British educationist, the Arbeit und Leben movement, and the Volkshochschulen. The first is a trade union activity which recruits the students, largely young industrial workers, and the second trains and provides the teachers. The Volkshochschulen appeal to a wide public, particularly young black-coated workers and those with some experience of study. The third party is the Land Government which aids with money. There are tensions, however, faithfully reported by Mrs Cook, who cites the fear of the folk schools that the trades unions are beginning to exercise too strong an influence, and the misgivings of the unions that workers' education is too much in the hands of teachers with a 'hopelessly middle-class point of view'!

What is striking and hopeful is the enthusiasm of the new Germany, and particularly its young people, for evening classes, residential courses of shorter and longer duration, weekend schools, discussions, projects and the like. There are signs too, that the universities are shedding their aloofness, and that their alumni are beginning to descend from ivory towers to the less splendid, but warmer, atmosphere of adult education.

This pamphlet is obtainable, free of cost, from the address given above. It could be perused with even greater insight side-by-side with a report, 'The Universities and Adult Education', issued by the UNESCO Institute for Education, Hamburg, a reference to which can be found on p. 79 of the last number of this journal, ADULT EDUCATION, Vol. XXVII, No. 1, Summer, 1954.

G.I.L.

RELATION AND DISCONSISTENT—THE TASK OF LIBERAL ADULT EDUCATION.
(Three lectures by *Lyman Bryson*. The Fund for Adult Education).

The three papers which comprise this 48 pp. booklet were delivered as the first Fund for Adult Education Lectures under the auspices of the University of Wisconsin. Perhaps as a result of his many years association with the educational services of the Columbia Broadcasting System, Dr Bryson writes with a directness and pungency that will be appreciated in Britain. His three themes 'Teaching Ourselves to be Free', 'The Community of Ideas' and 'The Achievement of Standards' all touch issues as much in debate here as in the U.S.A. He has much of wisdom in his reflections on the alienation 'by a series of accidents and mistakes' between 'our professional intellectuals and the forces working for power and achievement'. He makes no bones about announcing an optimistic and rational philosophy for adult education—'If we can teach people to think clear thoughts, face more difficult, tougher facts and feel deeper beauty, then we believe that those are gains which last forever and nothing can destroy'.

It is good for us to have some of the current problems of the U.S.A. examined in so clear and attractive a manner and the Institute has been glad to co-operate with the Fund for Adult Education in arranging a substantial distribution in this country, in the near future. E.M.H.

WITHOUT COMMENT

The following books for which we cannot at present find review space, may be of interest to readers:

A HISTORY OF ADULT EDUCATION AT COLUMBIA UNIVERSITY, by *J. A. Burrell*. (Columbia University Press, \$2.50.)

THE BIRMINGHAM AND MIDLAND INSTITUTE—1854-1954, by *Mrs R. E. Waterhouse*. (The Institute, 15s.)

A HISTORY OF THE CITY OF OXFORD, by *Ruth Fasnacht*. (Basil Blackwell, 21s.)

FREEDOM AND WELFARE—SOCIAL PATTERNS IN THE NORTHERN COUNTRIES OF EUROPE, edited by *G. R. Nelson*. (The Ministries of Social Affairs of Denmark, Finland, Iceland, Norway, Sweden—unpriced, 540 pp.)

SPARE TIME AT SEA, by *Ronald Hope*. (Seafarers' Education Service, 12s. 6d.)

HUMAN SOCIETY IN ETHICS AND POLITICS, by *Bertie Russell*. (Allen and Unwin, 15s.)

ETHICS, by *P. H. Nowell-Smith*. (Penguin Books, 3s. 6d.)

MATHEMATICS IN WESTERN CULTURE, by *Morris Kline*. (Allen and Unwin, 30s.)

VITAMINS IN NUTRITION AND HEALTH, by *Audrey Z. Baker*. (Staples, 12s. 6d.)

PRACTICAL PHOTOGRAPHY, by *B. K. Johnson*. (Hutchinson's University Library, 8s. 6d.)

PAMPHLETS AND REPORTS

I suppose that a thoroughly efficient editorial office would produce a periodical commentary of this sort from day to day and week to week so that by press day there would be nothing left to do but collate, select and reject to fill a known space. It is as well for our peace of mind that we doubt whether any such Utopian editorial office exists and we have to confess to a certain scurry as the evil hour approaches when procrastination can go no farther. Here they are, the quarter's pile, glanced at or read in passing and put aside for the pithy, penetrating or magisterial comment which appears to flow freely from somebody else's pen but never from ours. What have we:

THE UNIT FOR EDUCATION IN THE UNITED KINGDOM IN COMMONWEALTH-AMERICAN AFFAIRS would do well to find a less cumbersome title. There is, however, nothing cumbersome about the printed matter it issues to contribute to the tasks implicit in its name. We mentioned earlier the pamphlets on *Britain in Brief* and *U.S.A. in Brief* and these are now followed by *U.K. Dependencies in Brief*, sixteen pages of compressed facts and figures about demography, constitutions, economic and social development. It includes a fold-in onion skin map of the world. The Unit has also produced *Chronology of the Nuclear Age*, a dozen pages of notes on atomic progress towards the ultimates of good and evil. Finally, the Unit has stencilled for free distribution a considerable number of reprints of notable articles, discussion briefs, speakers' notes, etc., which tutors on international affairs and similar topics will certainly find useful. Write to the Unit at 37 Charles Street, Berkeley Square, London, W.1.

UNIVERSITY OF LONDON DEPARTMENT OF EXTRA-MURAL STUDIES have published an interesting Survey and Report on *University Extension Students in London 1950-51*. This compilation by Mr D. Maylor adds a little more to the jig-saw puzzle whose pattern is slowly emerging from local and individual studies of this type. Here are the customary and, in the main, now unsurprising figures of sex and age distribution, educational background, occupation, and motivation in the studies being followed. That women exceed men and that 70 per cent of students are over 30 years of age are factors in general agreement with earlier surveys, but the Report conveys an impression of a higher educational and social level amongst these Extension students than would appear in a similar review of Tutorial Class students. Over 60 per cent of the students in the sample appear in the top three of the eight occupational groups on the Hall-Jones scale with only 3 per cent in the bottom three groups. Indeed most of this material confirms existing impressions but it is extremely useful to have observation authenticated in this way. There are some interesting additional tables and paragraphs about occupational mobility and choices of occupation. In some

of the answers about motives for joining classes, one feels the need for supplementary interviewing amongst students who do not complete questionnaires, but it would be quite unfair to reproach the author on this point, since, however great the need, such methods are financially out of reach of private investigators. The time is ripe for a nationally organised survey on the lines indicated by the work undertaken at Manchester, Newcastle, Bangor, and now London.

Amongst United Nations publications which have recently reached us is one of a *Series on Community Organisation and Development* dealing with the United Kingdom (obtainable from HMSO for 2s.). This contains a very useful summary of the historical development and present position of community centres based on material supplied by the National Federation of Community Associations, and on 'profiles' of centres at Sharston, Cannock, Lymington and Sheffield and of a village hall in Huntingdonshire.

From UNESCO, and therefore also available from HMSO (4s.), under the general heading of *Teaching in the Social Sciences*, comes a report on *International Relations* prepared by the Montague Burton Professor of that subject at the London School of Economics on behalf of the International Studies Conference. After a series of review chapters dealing with the study of the subject in various universities and consideration of teaching methods, the general rapporteur has wisely been allowed a considerable chapter for his own reflections. We think this report would also be of value to all extra-mural tutors whose work touches on International Relations.

Another UNESCO item is the final report by Sir Douglas Allen on the *International Seminar on the Role of Museums in Education*. It is a year and a half since this seminar was held and like all such things, it was a stone cast into a pool. The ripples are still widening and as we write the American Associate Director of the Seminar is probably addressing a Ministry of Education course for teachers interested in the contribution museums can make to their class-room work. Try HMSO.

We are always interested to see publications which come directly from students of the Institute's supporting bodies. We believe that other people will also welcome *Co-operative College Papers, No. 1—Co-operation and the State 1814-1914* by the Jubilee Research Scholar at Stanford Hall for 1951-52. Copies can be had for 1s. 3d. post free from the Co-operative Union, Stanford Hall, Loughborough.

THE NATIONAL COUNCIL OF YMCAS, in its *Annual Report for 1952-53* notes the election of Canon Stopford to the Chairmanship of the Education Committee in succession to Dr Cranage. It has encouraging facts to report about the development of residential adult education under the aegis of the movement but the report on education activities in local associations is

on the whole less exciting—lectures, discussion meetings and libraries record a reduction of activity and the number of LEA teachers employed in local centres has fallen from 200 to 105. With so widespread a movement one is never quite sure whether fluctuations in figures from year to year might not be as much due to difficulties in reporting as to genuine changes.

If domestic work in private and public service ever again becomes a reasonably attractive occupation, it will be largely due to the work of the NATIONAL INSTITUTE OF HOUSEWORKERS, whose *Annual Report 1953-54* can be obtained for 6d. from 53 Mount Street, London, W.1. Under the energetic leadership of Miss Dorothy Elliott, the National Institute has asserted an entirely new conception of the sort of training needed in this field to develop technical competence against a background of wider understanding of men, women and the world they live in.

PUBLICATION NUMBER 6 OF THE UNIVERSITY OF BRISTOL INSTITUTE OF EDUCATION published by the University of London Press Ltd. at 4s. is a 128 pp. pamphlet on *Youth Work in England*. Mr Kuenstler, South African Research Fellow in Youth Work has provided an admirable compendium of 'extracts from Ministry of Education and other publications relating to Statutory and Voluntary Youth Work in England' linked by brief notes. This work was originally commissioned by a German body and the author is surely right in saying that it 'seemed possible that it might be of interest and value to publish it in English so that there might be available . . . a record of some of the legislation and its background most nearly affecting young people in England in the last fifteen years'.

A colourful broadsheet entitled *Youth Groups and Organisations for Leisure and Sport in Reading*, containing a good many photographs of groups in action, has been prepared by the READING YOUTH COMMITTEE for annual distribution to the 1,000 school leavers from secondary modern and central schools. The Committee, in common with others, feel that one of their essential tasks is to encourage 15-year-old school leavers to take full advantage of leisure-time facilities immediately after they leave school, and its officers have for some years visited schools each term to talk to the leavers and to advise them as to the particular group perhaps best suited to their interest. The broadsheet is designed to emphasise these talks and leave the young people with a permanent record of the opportunities available. Reading's motto is of course evidently 'Catch 'em while they're young' and those haunted by the fear of apathy in adult education will applaud such an attempt to bridge the gap between school and adult educational activities.

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ADULT EDUCATION

ADULT EDUCATION is intended to be both a record of activities and an open forum for the discussion of all matters, however controversial, relating to Adult Education. It should be understood that the Institute, is not committed in any way by statements or articles appearing in the Journal and signed by the names or initials of contributors.

NOTES OF THE QUARTER

WE have reverted this quarter to an older practice of giving a good deal of space to addresses at the annual conference of the Institute. Very few of his hearers were inclined to dismiss Dr Alexander's central theme—the need to extend the reach and penetration of liberal education among adults. It was important, however, that the baby should not go out with the bathwater and Professor Waller's imaginative response on behalf of 'traditional' adult education kept the debate on a level of seriousness allied to good humour that could scarcely have been bettered. It was valuable also to be reminded by Dr Tylecote that, in looking outward, we should not overlook what is already being attempted in the wider field that Dr Alexander drew to our notice, work that is exemplified by, but by no means confined to, Community Associations.

Where else are there obvious points of growth? About the 'liberalising of vocational education' we hope to have something more to say shortly, when the report of the Joint Enquiry Committee on that subject is available. Writing in early October, one's thoughts turn inevitably to the million adults or thereabouts, who have begun their Winter's work in Evening Institutes and in non-vocational classes at the 'Poly.' and the 'Tec.' How far do their teachers think of themselves and act as adult educators in anything like Dr Alexander's sense? How many of them ever suggest that the half-framed question that involves some value judgement could be explored both pleasantly and rewardingly in a week-end residential course? How many of them, indeed, know that there are such courses? When craft materials are in short supply, do they remark the fact as perhaps one aspect of international or economic relations and that a WEA class meets down the corridor every week to discuss those very matters?

The BBC recently thought it worth while to repeat the broadcast discussions on Secondary Education which Mr Norman Fisher chaired earlier in the year and this is only one index to the concern which parents have about their children's education. How far have we tried to capitalise on it in adult education? Commercial interests have not been slow and many conscientious parents are bedevilling their children's lives with supplementary intelligence tests, as well as with the more practical nine-sixes and eight-sevens and how many square yards make an acre? Surely there is an opening here for a joint campaign with the teachers on the parents' role in education, that could put us in touch with a very wide field. The cynic will certainly claim that parental interest is focused briefly and exclusively on the common entrance examination, but cynicism will not get us far along the road to a wider sharing in adult education.

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Miss Lowenthal's talk at Conference on student journeys was another pointer in the right direction. International travel is now a possibility for many thousands of people who would not have contemplated it twenty years ago, but all too often an air-conditioned bus-load travels in a closed circuit deliberately insulated against the rude shocks of foreign ways. People can easily return with nothing to add to the verdict of my old war-time neighbour (who never left her native Langdale) that 'abroad's a quare place'. Here is a good example of helping people to know how many choices there are to be made in life, which is surely central to the whole business of adult education. And in this one sector there is room for plenty of variety and experiment from the touring language class or the ad hoc Anglo-Danish summer meeting to the Joint WEA summer school or the carefully prepared and sponsored groups that Professor Waller and Miss Lowenthal herself have described in former issues.

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Certainly there is no present shortage of avenues to explore or stones to turn. But they will remain blind alleys and fixed stones until we face up to the task of at least informing, if not of positively instructing, the people who are already working as teachers and leaders in every part of the field. No particular group is exempt from helping to do this, but there is a particular onus on Local Education Authorities, because they are already in organised contact with much the largest number of adults and in the evening institutes employ the greatest number of part-time teachers. A useful lead has been pro-

vided by the Universities Council for Adult Education in a thoughtful study on *Tutors and Their Training* by Professor Waller and his colleague, Mr W. E. Styler. This is much the fullest assessment for many years of training arrangements for tutors employed by Responsible Bodies. That is the declared purpose of the paper, but the authors touch sympathetically on the wider problem of whether the training work they review 'ought not to embrace a wider field and talk of training for adult education'. This point they observe is 'forced on our attention by foreign visitors. They are of course interested in our Tutorial Classes, Extension Courses and Residential Colleges, but they also want to see something of community centres, evening institutes, adult centres and the work of voluntary bodies'. 'With all this other work' conclude the authors, 'we ought to have a regular relationship of interest, sympathy and service.'

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We have just received, too late for serious review, a centenary celebration volume* on the Working Men's College in Crowndale Road, London. Written by the Lecturer in Adult Education at Leeds University, it is both a fascinating story and a fine piece of scholarship. Mr Harrison brilliantly relates the foundation of the College to the social and political climate of the time and in so doing throws some light on the problem of why this particular form of adult education was never widely developed. Nowhere, save in London, could such a large group of highly talented people have been assembled round a single project over so long a period.

There is singularly little difference in the attitudes and intentions of Maurice and his co-founders and of Mansbridge half a century later, but the small branch unit of the WEA unencumbered by property and collegiate forms can penetrate and endure in small communities in a way that a substantial institution cannot. This is a book that will repay very careful reading, not least by those who are renewing the attempt to develop institutional adult education in residential centres.

The Centenary celebrations were marked by a visit from Her Majesty the Queen and the Duke of Edinburgh, and if, as I was once told, the Working Men's College is a 'pre-historic relic' it seems at least to share something of the vitality of the coelocanth.

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* *A History of the Working Men's College 1854-1954*, by J. F. C. Harrison (Routledge and Kegan Paul, 1955.).

CHALLENGE AND RESPONSE IN ADULT EDUCATION

by *W. P. Alexander*

Secretary, Association of Education Committees

WHEN the National Institute of Adult Education was established, I believed then, and I still believe, that in its widest sense adult education was in a relatively early stage of development and that the challenge it presented required a wide variety of interests and of people to set their hand together to a great task. More recently, I have become a little perturbed lest we should lose our way. There seems to me to be a danger that adult education becomes a thing apart from the main structure of the education services and is conceived in a narrow sense which would necessarily limit the service to a few people.

The recent Report of the Ashby Committee, prepared in exceptional circumstances and with very restricted terms of reference, might give an impression that adult education was concerned with perhaps one adult in every 200; that it was concerned essentially with people who were prepared and able to take advantage of courses of sustained study of university standard. Let me say at once that I have the highest admiration for that kind of adult education, and I share the view of those who believe that the work done of this kind over the last fifty years has been of inestimable value, not only to those who took part in it, but to the nation as a whole. I am, however, deeply conscious that there remain thirty million, eight hundred and fifty thousand of the adult population who are apparently not affected by the Ashby Report or by adult education conceived in these terms.

Let me, therefore, make clear what I believe to be the basic propositions which require a restatement and in the light of which our work in adult education and in all other branches of education must be judged. The first of these propositions, I suggest, is that there is virtually no correlation between the provision of higher education in any form and the economic and social stability of the nation. The second proposition is that there is a very high correlation between the amount of education which all of the people get and national economic and social health. The third proposition is that in modern society, and especially in our own country, the greatest current problem is the widening gap between leaders and followers.

Let us examine these three propositions. It may be convenient to start with the last. Is there any doubt that the frequency of unofficial strikes is in itself a measure of a widening gap between leaders and followers in the Trade Union movement? Or, in our own work in education, is there any real doubt that one of the major problems of the day is how to keep the rank and file of official organisations in sufficiently close touch with the leaders? We had certain difficulties in the Burnham Technical Committee recently and I have no doubt in my own mind that the problem lay in a widening gap between the teachers' representatives on that Committee and those whom they represented, which caused recommendations, unanimously acceptable to the leaders of the teachers, to be rejected by the followers. I suggest, therefore, that there is no real doubt that this is one of the major current problems in our society.

Now let me examine the first two propositions together. The first is surely self-evident. The existence of a very good system of higher education for a limited number of people in Russia and the absence of reasonable provision for the people as a whole resulted, as it must, in revolution. Similarly, the problem in India of a few people given higher education, including in many cases education in our own ancient universities, while the mass of the people in India had no such benefits, is now a source of some of the difficulties they are experiencing. Or again, in the years between the wars, the contrast of Czechoslovakia and Yugoslavia is surely revealing. Czechoslovakia, perhaps influenced a good deal by the work of Comenius at a much earlier date and having a very effective system of general education for its people, was economically and socially a stable and prosperous little nation. In contrast, Yugoslavia, with its absence of a system of general education, was both economically and socially unstable.

However, you will not wish to be satisfied by examples. Let us, therefore, look at the total picture as presented by a careful analysis made after the war of 1914-18. In the years 1921, 22 and 23, if the nations of the world are arranged in three groups, those victorious, those defeated and those neutral, it will, in fact, be found that in all three groups there is a perfect correlation between the amount of education given to *all* of the people and the economic and social stability of the nations. The criteria used were the value of a nation's currency as a measure of economic strength and the frequency of changes of government as a measure of instability. The same analy-

sis in terms of higher education showed a zero correlation. I submit, therefore, that we can properly accept these basic propositions as beyond all reasonable doubt.

Now let us examine English education as we have known it to see what the trends have been. At the beginning of the Century the pattern was surely the selection of a few people for higher education. Perhaps that was the inevitable beginning of competition with the English Public School system in its capacity for training leaders, but the pattern had the same purpose. The grammar schools became a new instrument for training leaders, enabling competition in leadership to be on a wider front, and adult education, beginning at that time, not unnaturally followed in the same pattern and became yet another instrument for offering opportunity of education. This in its turn produced distinguished leaders but, just as the grammar school with its emphasis on work of high quality leading to the university necessarily restricted the numbers who could take advantage of these opportunities, so adult education, with its emphasis on the three-year tutorial course or work of university standard, could only appeal to a limited number. The whole pattern was necessarily concerned with widening the opportunity of higher education rather than with raising the standard of education of all of the people. To that extent, that pattern was not in conformity with our basic principles. As the first half of this Century passed, the one thing that emerged was surely the recognition that that pattern of education could destroy unity in the Nation and could widen the gap between leaders and followers, in fact, could not be deemed appropriate to a democratic society.

The Education Act of 1944 above all other things accepted the basic principles with which we are here concerned. The central reform is the concept of education for all; secondary education for all children became the central theme; the importance of the education of the followers was fully recognised. It is interesting to record that insofar as there was opposition to that advance the opposition came from those who had earlier had the benefit of higher education as members of the selected few. Indeed, it is not too much to say that, even now, ten years after the passing of the Act, the world of the grammar schools finds some difficulty in not resisting the basic proposition on which the Education Act rests. But there is no reasonable doubt that the Nation is clear in its purpose in this field and secondary education for all will at a relatively early date be a reality. But

the Education Act went beyond that and clearly conceived further education, including adult education for all, as being no less important.

Now let us look at developments in these fields. In further education, is there any real doubt that the development of technological and technical education has met resistance from the world of the universities? The insistence on academic values has to a considerable extent delayed developments in technical education which are long overdue. But our more immediate concern is adult education. Is it not true that we may have over-emphasised the significance of three-year tutorial courses of work of high academic quality and, in so doing, have maintained a pattern in adult education which utterly denies the basic principles which are relevant? I believe it is true that of the work done by responsible bodies in adult education only some ten per cent actually takes place in three-year tutorial courses, but there is no reasonable doubt that in all other courses the attitudes and methods, perhaps somewhat diluted, remain the same. The emphasis is still on work broadly of university standard, and the technique of lecture and discussion continues. The Act itself is clear in this matter, and it would be unfair not to recognise that Local Education Authorities, together with the voluntary bodies representative of large masses of people, have been making an attack on the real challenge in adult education. But the Report of the Ashby Committee gives colour to a conception which I believe is still held by a good many people that what matters in adult education is the hundred and fifty thousand out of thirty-one millions who can undertake courses of this kind.

The National Institute of Adult Education was set up to meet the real challenge and it is fair to say that quite vigorous efforts have been made to that end. It seems to me, however, that the stage has been reached where we must clear our minds. If there is over-emphasis on adult education, as conceived in the Ashby Report, it may well be that adult education will be a contributory factor in widening the gap between leaders and followers and may become a contributory factor to disunity within the nation, rather than to unification of it. In passing, it should be noted that our attitude in this country to adult education must undoubtedly have great influence in our dependant territories. The application of a pattern which offered adult education narrowly conceived to the literate few in these territories could well prove to be a sure road to revolution. The risk of serious division

between the leaders and the followers in such circumstances is too obvious.

My belief, therefore, is that we should give our whole attention to the real challenge and see in what ways we can further adult education for all. In 1919 the Adult Education Committee of the Ministry of Reconstruction put on record their view that adult education must not be regarded as a luxury for a few exceptional persons here and there, nor as a thing which concerned only a short span of early manhood, but that adult education is a permanent national necessity, an inseparable aspect of citizenship, and therefore should be universal and lifelong. I suggest that is the view we must accept. That view is wholly in conformity with the basic principles I have indicated earlier.

What then are the immediate tasks? By all means let the hundred and fifty thousand go ahead with what they are doing. Nobody would wish to under-rate the worthwhileness of that work, but let us look at the two millions in establishments of further education. Of these about a million are not, in fact, concerned with vocational education. It is of first-class importance that this work should be recognised as adult education and everything done to get the full virtues of liberal adult education embodied in the work. The million who are engaged in vocational education can surely be given some of the values of liberal adult education in the course of their present work and contact with establishments of further education. If this is to be done, quite clearly, the teachers engaged in establishments of further education must become aware of and accept the purposes which liberal adult education is designed to serve. Nor have I any real doubt that many of the teachers engaged in this work are eagerly waiting for a lead in this matter from those concerned with adult education. Returns from over a thousand of these teachers which have been obtained in the course of the enquiry which is at present being undertaken by the Institute in co-operation with the ATI and APTI indicate that a large number of them are eager for such an opportunity. Indeed, some of them are seeking ways and means themselves of resolving this problem, but they should be given help and encouragement.

Here is a task yet to be undertaken. The residential colleges and, indeed, all those concerned with adult education, have surely a contribution to make. Ways and means must be found to secure that teachers in establishments of further education are consciously

engaged in adult education and are liberalising their work. There are greater numbers still, who come together under the auspices of some of the voluntary bodies, the Women's Institutes, the Townswomen's Guilds, and so on. Let us be clear that here is at the moment perhaps the greatest opportunity for adult education in the sense in which I use that term. The bonds between those concerned with this work and Local Education Authorities on the one hand and the National Institute of Adult Education on the other must be strengthened. Any suggestion that because the work is not of high academic standard or is not sustained study over substantial periods of time, it is not properly to be regarded as adult education must be most firmly rejected. In the last analysis, so far as the economic and social stability of the nation is concerned, that work is more important than the work concerning the hundred and fifty thousand dealt with in the Ashby Report.

Finally, the task is to establish contact with the many millions who remain, and there are many questions which have to be answered if that problem is to be efficiently tackled. The Trade Union movement brings together large masses of people. Is this an effective grouping for the purposes of adult education, or is a grouping which brings together people of different interests a more effective one? That is a question to which I don't know the answer, but it is interesting that in a recent memorandum prepared by A. S. M. Hely, the Director of Adult Education at Victoria College, Wellington, New Zealand, in which he records a visit to this country, he makes this statement: 'There seemed to be definite indications that as the worker's position and status is improved so that he no longer feels a member of a depressed and exploited group in the community he prefers to satisfy most of his needs for continuous education through the services made available to the community as a whole, rather than to seek them through specific workers' educational organisations aimed at him as a member of a particular social group.' Is the establishment of county colleges essentially a pre-condition of full development of adult education for all? If so, there must be the highest priority given to that reform, and all those concerned with the education service must put their full weight behind it. Is the present pattern in which important sections of adult education tend to be largely divorced from the general pattern of the education system in any way a restrictive influence? I believe that so long as separate regulations for grammar schools existed it was felt to be more difficult to develop

a pattern providing secondary education for all children. May it be that this principle has relevance in the field of adult education?

You will not expect me to provide answers to these questions. My concern is merely to suggest that the real challenge in adult education remains largely unanswered. A first requirement, if an answer is to be given, is that we should be clear in our minds on the basic principles which are relevant. If the basic principles I have suggested are valid, then, quite clearly, the emphasis in adult education must not be on courses of high academic standard for a selected few, it must move to the development of a wide variety of opportunities in adult life which help people the better to interpret experience.

I believe the National Institute of Adult Education has a great opportunity to make positive suggestions how best to meet the real challenge which remains so largely unanswered. The great educational advance of the first half of this Century is in the transition from a system designed to train a few as leaders, to a system providing educational opportunity at the secondary level for all: the acceptance of the principle that the economic and social strength of the nation rests on the education which all of the people get. The challenge to carry that same principle into effect in adult education is the challenge which the National Institute of Adult Education must seek to meet in the years that lie ahead.

CHALLENGE AND RESPONSE IN ADULT EDUCATION

THE ESTABLISHED TRADITION

by R. D. Waller

Professor of Adult Education, Manchester University

THIS must seem to be the first part of the response to Dr Alexander's challenge, and indeed I should like to start discussing what he said at once, as I am sure you all would. Not perhaps his speculations on social stability with which I don't think we should get far, but the real challenge in the second part of his address, his vigorous accusation that we have hardly begun to create a truly national and broadly based system of adult education. I think this is true and I should like to go on talking about it.

However I have only been given half an hour and have to talk about something entirely different. I am part of a double act with Mr Hunter on the Established Tradition and New Offerings, a duet of hymns ancient and modern. I don't altogether like this! I don't really feel such a venerable piece of antiquity as my role suggests—on the shelf with the museum pieces. One likes to move with the times so long as one can. Indeed, the traditionalists would never themselves choose me for this role—I am rather a suspect character; I've gone whoring after strange gods since even before the war; residential week-ends, painting and recorder playings, Dobson and Young, birdwatching arrangements, and what not.

And yet all this perhaps does make me a suitable exponent of the old tradition. Do you remember Auden's poem *It's no use raising a shout*? I'm rather like the man (or was it a woman) in the poem, who said

I left my home to find another
But I never found a better.
Here am I, here are you;
But what does it mean, what are we going to do?

My own answer is to go on trying all things and holding fast that which is good. And what to my mind, after trying many things in adult education, remains most unmistakably good, and as good still as when I first met it thirty years ago, is the well run tutorial class. In any case that is what I am on this occasion commissioned to talk about, that and all its cousins german.

At a conference earlier this year, Professor Tibble said that the old style adult educationists ought to dress themselves up for their solemn proceedings in late Victorian costume. It was a pleasant sally but the traditional modes are not always approached in such a disarming way. They are under attack from many quarters. For example: They have made such a little headway; their followers, however devoted, are lamentably few; their exponents are often very portentous and make vast claims which it would be difficult to substantiate; their classes don't even do what they are supposed to do; they make little appeal to the great mass of the people; they claim to serve the workers but get progressively out of touch with them; they sponsor inquiries into a general APATHY which they do precious little to disturb. And like the backward parts of the Lancashire cotton industry they go on rolling out their products from the same old-fashioned machine. The world has changed around them, but they don't seem to have noticed. In an age of full employment, much mobility and streamlined entertainment they still go on with their

Three year classes

Lectures and discussions

Written work

(and I might add still give people the same old pay for doing it). Isn't it time we began to bring ourselves up to date and modernise our methods?

What are the alternatives? You cannot travel abroad or attend international conferences without getting the impression that the alternatives have taken possession of the world. Sometimes you cannot help wondering, with Dr Alexander, whether in England the best may not have been the enemy of the good. People can, for example, educate *themselves* in study circles without tutors, as in Scandinavia; they can relax all their social psychological tensions in working groups or workshops complete with observers and sustained by the study of group dynamics as in the USA; they can undertake community projects and perhaps even recreate the life of whole regions, as in the famous work of St Francis Xavier University in Nova Scotia; they can organise ciné-clubs and tele-clubs and educational travel tours as in France; they may bring radio and television directly into their service as in the USA and Scandinavia.

But why go abroad? You can find plenty of alternatives at home. —the vast range of non-vocational activities in the evening

institutes, some of which cannot nowadays satisfy the demand made on them.

—the education centres with their social activities and the community centres with their educational activities; from either of which community projects may easily arise, since they are directly related to a local community.

—the residential colleges and the entirely new relationship with industry about which Hunter will probably soon be talking.

—and an uncountable number of independent organisations for singing and orchestral work, for folk dancing and play-acting, for nature study, gardening, and keeping fit and educational travelling, etc., etc.

Well? All this whether at home or abroad is fascinating, admirable, socially valuable, worthy of every possible support—but *it is not in the least relevant*—or only in so far as some of the old hands are ridiculously superior about it.

The root of the matter for us old stagers lies in the simple proposition that knowledge is a good thing, and that if you want knowledge you have to sweat at it. Never mind what people want knowledge for, that's their own business. It is a good thing to have. The pursuit of it is good for you, and almost infinitely rewarding. We make a very high claim; but if we are wise we shall not make a very broad claim, because the majority of people do not want to engage in the pursuit—and it is a different pursuit from all these others. Social adjustment is a good thing, social service is a good thing, all sorts of recreational and practical pursuits are good things. And you may acquire a good deal of knowledge of limited applicability in following them. But anybody who wants systematic knowledge and broad understanding must study for them and will need guidance of a personal kind.

Now I know that there is a good deal more in the tutorial class situation than a simple process of learning. Mr Ralph Ruddock, a member of my own staff, has just been saying in *Adult Education* that members of these classes sometimes learn very little and that what matters most is the group experience. Of course the group or social aspect of these classes is important, but I wouldn't agree that satisfactory group relations are properly the only concern or the chief concern of the tutor. Persons less sympathetic than Mr Ruddock will say that these so-called students don't really study, they don't really learn much, they don't in fact write their essays. This is unfair and

untrue. Many of the students do read and write and learn, and practically all of them peg away at some subject or another with great persistence for a long time, even if only by coming regularly to listen, think and discuss. Why should people feel obliged to apply such an impossible standard to our classes? Are things very different in Universities? Are there not students, supported from public money, who don't work? There are a few people who get firsts, more get seconds, and quite a number get thirds and fail. Our classes exist to offer knowledge—a few get a lot of it, many get a good deal and all the rest get a little.

Dr Alexander doesn't object to all this. 'Let the 120,000 go ahead' he says very magnanimously. As he went on talking, these 120,000 began to seem to me a very gallant band indeed, a magnificently forlorn hope, holding the pass at Thermopylae, the Light Brigade, Garibaldi's army. 'Into the jaws of death rode the 120,000'—I suspect Dr Alexander thinks that is in fact their destination.

It has become quite old-fashioned to recommend the pursuit of knowledge as our grandfathers used to do. You could regard the attack on tutorial classes as part of a general backsliding from the humanist tradition which has given so much to our society and made it liberal in spirit—a tradition by the way, established when the community *was* stable!

San Bernardino of Siena wrote to a young man many centuries ago:

Study is useful to you, and to your family, and to your city, and to your friends; it will enable you to make a good appearance in all the countries of the world and in any company, and with it you will become a man, whereas without it you would remain a zero, a thing of no account.

Is there still any truth in this, or not? We think there is; we believe we have seen it happen, not once or twice but in many cases; we think our business is to promote study and help it in every way, recognising that for every hundred people who settle naturally into a life of action and recreation, there is always at least one who is called to understand the nature of things.

People nowadays usually seem interested in knowledge only in relation to some immediate and concrete purpose. History is bunk, let's get on with time and motion study! But only those who know what it is to seek knowledge without thought of use ever fully realise its immense and inexhaustible usefulness.

Everybody was deeply impressed by that magnificent statement

sent by Churchill to the TUC, one of the finest things ever said about adult education. It has been quoted over and over again. If there really are, as Churchill evidently believes, 'many who thirst in later life to learn about the humanities, the history of their country, the philosophies of the human race, and the arts and letters which sustain and are borne forward by the ever-conquering English language'—if there are such people, will they ever be able to slake their thirst in discussion groups and community workshops? No, they will have the will to study, as we must have the will to help them, wherever they arise, from whatever occupation or social category. If we are old-fashioned, we are at least old-fashioned in good company.

If the dissemination of knowledge is still important, the Universities, as the principal repositories of knowledge, have to be in the thick of it. But they need allies, allies who share to the full their conviction that knowledge is worth acquiring, and at the same time can help the Universities to give the pursuit the maximum possible relevance to common life today. And to this day, the Universities have never found an ally to compare in steadiness and serious worth with the WEA. Yes, after thirty years of trial and error, and recognising that other kinds of University extra-mural work are good and worthwhile, that is my own conclusion: the staunch and steady WEA, the obstinate, awkward WEA, the infuriating and admirable WEA, is still the University's best bet.

This traditional provision, whether in WEA courses or Extension courses, still works and still seems good to those who know it. It still steadily grows and is not in the least dead. The percentage of manual workers using it is not high—but in fact it always did appeal most to the thoughtful artisan or craftsman, the lower middle-class clerical workers and housewives of the same categories. Its apparently small compass should be looked at in the light of those interesting calculations set out by Alderman Matthews in a recent article in *Adult Education*, where he shows that our present provision reaches probably 4 per cent of the adult population, our maximum target being perhaps no more than 20 per cent.

It is a body of work which never fails to impress foreigners when you tell them about it; and impresses them still more when they come over and see it in action. We have every right to be proud of it and perhaps you never feel its quality more than when you take a group of our students abroad to enter into combined operations with foreign organisations, as I have done several times. They acquit themselves

very well indeed. They have discipline, reserves of thought and observation, coherence, a steadier sense of purpose. They seem to know what they are up to—in a world of activity, the purpose of which nobody seems to know. They are first-rate ambassadors for this country, and first-rate advertisements of the established tradition in adult education.

Is this enough? Is this the whole story? No. One can be convinced about the value of the traditional forms without being complacent about them. As long as Professor Raybould continues to write his books, we shall never be able to feel complacent. For one thing we must always remember that all the other elements in further education are good too, must welcome them and assist in their development where possible, although they are not primarily our responsibility. And secondly, a great deal from that world of activities and projects and 'learning situations' can quite well come into our own field as allies and auxiliaries, and have in fact already done so. Thus:

—the study of art can be linked with the practice of art, and both with local community needs and interests (exhibitions, decoration projects, demonstrations, etc.)

—the thorough study of a country can be linked with travel and with appropriate foreign institutions, with resulting correspondence and visits.

—social studies lend themselves to organised social surveys, of which examples are always being reported.

—local history and archaeology can involve people in digging operations at week-ends; and can lead also to the organisation of useful local exhibitions.

But although the list might be continued there is not yet enough of this kind of thing. Through it the effect of tutorial classes could be widely felt in their neighbourhood.

The question of duration: People constantly say that you cannot nowadays reasonably expect enrolments for three years. I see that Coolie Verner of Florida State University has been saying this in those 'Considerations of Adult Education in England' which he published last May. There are some chastening observations of the same kind in the valuable report written by Mr Hely of Wellington, New Zealand, which came to hand only recently and has already been quoted by Dr Alexander. It does us good to be shaken up occasionally by these travellers' tales.

But what do people mean by this? They cannot seriously mean that less free time is available. They cannot mean that everybody is in such rapid motion that nobody is ever for three years in the same place. No, they mean that the spirit of the times is against long commitments, there are too many competing interests, people don't *feel* they have time enough at their disposal.

If so, so much the worse for the spirit of the times. If we have become a restless, grasshoppery people, does this make the three-year class less—or more—important? And it is not all that difficult to recruit students—so long as your expectation of success is not too unrealistic. Since 1949 I have conducted two three year classes myself, and in both cases had to close the enrolment at 24. In any case, one-year courses are part of the established tradition; and I often think we might find ways of compromising with the spirit of the age by recognising more fully the linked sessionals which at present all over the country may sometimes be giving us tutorials in all but name.

An interesting and important question arises over the pioneer work of the WEA and other organisations. Some people complain that these are usually baby tutorials. Need they conform to the type? Isn't this just the level at which modern methods could be tried? Couldn't this be a vast field of informal activity which might get down to the man in the street and contribute to his general education? Isn't this the real test ahead for the WEA, it's "next phase"?

But once again one must have a clear idea of one's own purpose and one's own field. Of course there is need for all sorts of informal activities but in as far as these short courses are outliers of the so-called traditional forms, they must in some essential way preserve the type. They must be the foothills of study and serious thought. All the same, I don't doubt there is plenty of room for experiment in method.

What do I mean by 'preserve the type'? The issue was put to me by Hutchinson when he asked me to take this job on. An essential feature of the traditional modes is that they are based on the teaching situation. Tutors teach and guide; students study and learn. The modern way elsewhere in the world seems to be based on the learning situation—people run their own study groups and workshops and projects, calling in advice and information at the points where they want them. Which is better?

I don't know! I am in the position of Dr Alexander—there is one question to which I don't know the answer. But it seems mistaken to me to represent the tutorial class situation as simply a teaching

situation. It is just as much a learning situation, a co-operative study situation.

And to return to the main point—you can only acquire knowledge through study, and if you don't have somebody to guide your study you will waste an awful lot of time. We call our guides tutors. The promoters of informal activities in France are coming to be called *animateurs*, in Italy *animatori*. The word reminds one of cartoons at the movies, or ventriloquists' dolls. Personally, I would much rather have a tutor than an animator.

The social importance of the tutorial class and its cousins could be treated in many ways. I want to touch only on one aspect which seems to me to be important and which arises out of what I said on the subject of duration. The religious segregate into retreats to meditate on the mysteries of their faith. But only the seriously religious. Our traditional adult education system has a similar function in relation to the nature of our civilisation, its norms, its present forms, its potentialities, its history, its arts, the sciences in which it organises its concepts of the material universe. To seek some understanding of the society in which we live, by any of the available paths, is an *intellectual* pursuit, but it is sustained by the strong sense of social responsibility we have inherited from philanthropists, social reformers, educationists, the churches, and the working-class movement generally. The system is at one and the same time intellectual, moral and social, and will be found so wherever you touch it. Collectively considered and at its best, it is a system in which society contemplates itself, strengthens its faith in itself, and considers the possibilities of its own improvement. To have some part of the community involved in this process, however few, is of great importance; it is a process of recall, of recollection.

But then comes somebody, for example Dr. Alexander, and says: 'Very nice, but what about all the rest, the multitude who are quite untouched, and whose behaviour and attitudes are shifting and changing so rapidly that our society is in danger of losing its nature?' I reply:

—Let us never under-estimate the continuing effect of thoughtful people on all who come into contact with them. Beveridge once said that if he wanted to get an idea round a village he wouldn't call a meeting or print a leaflet—he would explain it carefully to the one or two persons to whom the village usually listens.

—Dr. Alexander thinks the tutorial class, in educating leaders,

has cut them off from the common life of those they should lead. That this has sometimes happened, who would deny? But those who have taken WEA classes for years know very well that only a minority of their students will become leaders of any kind at all. They simply go on with their homes and their work creating little pools of sense around them: as far as I am concerned, that is what I should most hope for.

—I wonder why thinking about adult education makes people feel so agitated about the state of society? Is it sensible to expect any form of education to redeem the world? All forms of education are normative; they express the spirit and the values of their world, and are shaped by forces deeper and stronger than all our efforts.

—In any case, I suppose I am an optimist; I believe the spirit of our community life, over all, remains fairly constant, and I have a good deal of faith in the ordinary man even if he doesn't come into our classes. When you meet him in the flesh and not as an abstraction, he is usually very likeable. Pigeons, or fur and feather, or a council house garden may be as good for him as modern art in the WEA terminal. Perhaps he studies form, and does his weekly pools coupon, but cockfighting a hundred years ago, or bull baiting and bear baiting four hundred years ago were worse.

But finally I must say that I heartily agree with Dr Alexander's main contention. Adult educators, working in any field at all, must agree that it is a matter of the highest priority to secure continuing and effective general education for all our youngsters after the secondary modern stage. It is not a job for the Universities, but it is one in which the Universities, and especially their extra-mural departments ought to have a lively interest. It is a field which looks much rather forward to adult life than backward to the school, and it is a field for which large numbers of teachers will have to be trained. They will have to maintain their own general education, and for that and indeed for many of the problems of their work they should be able to turn to the traditional field of adult education, which is at one and the same time speculative, theoretical and practical.

And then—perhaps we could prepare in due course to receive as well some reasonable proportion of their pupils.

CHALLENGE AND RESPONSE IN ADULT EDUCATION—NEW OFFERINGS

by *Guy Hunter*
Warden, Grantley Hall

I AM going to have some difficulty in keeping this talk on all fours with the last two, because it seems to me that any 'New Offerings' we make must be new in our attitude and purpose, not merely new subjects or new forms of class. It is not a question of being 'for' or 'against' the tutorial class, but of considering its content and purpose. Because I am dealing with content and purpose rather than method and form, I am bound to start by stating my assumption.

ASSUMPTIONS

I make one basic assumption: adult education has, as its main purpose, to enrich the spiritual quality of human lives within the society in which we live today. To me, it seems that the long history of humanity can only be regarded as a story of the gradual emergence and refining of a spirit which is the typification of humanity as against the animal kingdom and which, by an act of faith, we believe to be an intuition of and a distant approximation to a divine spirit or a system of values which are not in time but in eternity.

Of course, other assumptions are possible. Dr Alexander spoke of 'economic and social stability'. There may or may not be a causal connection between the general diffusion of education and social stability (it is a long step from a correlation to a cause!); but even if such a causal connection exists, I for one am perfectly clear that I do not enter adult education in order to achieve economic or political benefits. If we did, we should be simply functionaries—people employed by central or local authorities to ensure that each generation received the necessary packet of technological training and civic information and discipline to ensure that the economic life of society could be carried on competitively and that political life should be ordered and responsible (if not actually docile!). This is indeed part of the necessary task of education—to transmit skills and traditions. But, to quote Sir R. Livingstone, human beings have a threefold demand on education—it must help them 'to earn a living, to be a citizen, to be a man'. We have not done our job if we give only the first two. Indeed, in a democratic society, as de Tocqueville pointed

out 120 years ago, the last job is the one which is particularly likely to go by default. Pointing out that the utilitarian ends of life are sure to be well looked after in such societies, he adds:

'But while man takes delight in this honest and lawful pursuit of his well-being, it is to be apprehended that he may in the end lose the use of his sublimest faculties; and while he is busied in improving all around him, he may at length degrade himself. Here, and here only, does the peril lie. It should therefore be the unceasing object of the legislature of democracies, and of all virtuous and enlightened men who live there, to raise the souls of their fellow-citizens and keep them lifted towards Heaven. It is necessary that all who feel an interest in the future destinies of democratic society should make joint and continual efforts to diffuse the love of the infinite, a sense of greatness, and a love of pleasures not of earth.'*

Functionaries will not be able to do this.

But there is another possible assumption—that education is primarily there to ask questions—to lead the adult to the door of knowledge and push him in, to wander as he will. There are great attractions in this idea. Yet it can be, and too often is, a form of cowardice in the tutor and a source of despair to the student. The tutor shows an infuriating ability to find holes in every possible argument, to inhibit every possible action. I have Blake on my side against this destruction of wisdom by verbal logic:

'... the idiot Questioner, who is always questioning

But never capable of answering, who sits with a sly grin

Silently plotting when to question, like a thief in a cave

Who publishes doubt and calls it knowledge, whose Science is Despair.'†

Again, I doubt if we shall enrich spiritual life much like that.

If we were to accept my definition, to believe that adult education has more than a social and economic task, has more than a duty to sharpen the logical intellect, then a terrifying responsibility rests on all of us in this room. We sit here, responsible people, some with considerable authority to sway the direction of an institution or an organisation and, in the midst of what seems to some the spiritual confusion, if not desolation, of 1954, and ask ourselves who, if not we, should be out with a coal of fire on our tongues? For it is not the economic and social stability of Britain in 1954 which should be worrying us, but its spiritual condition. What are our offerings, new in spirit, to be?

* De Tocqueville, 'Democracy in America', Worlds Classics, pp. 415-416.

† Blake, 'Milton'.

WORK

I am supposed to talk about work and citizenship. Work, then—. We live in a time when far too much attention is paid to the product of work and far too little to its quality, process, motive. We care so much for production that we even talk of 'intellectual workers', so anxious are we to reassure the manual worker that these artists and authors and philosophers really produce something useful and are all part of the Five Year Plan. If someone does Pure Research, we hasten to mention that in due course it will bear fruit in technology and technology will give us a new insecticide or colour television. We do not consider that it might be right and noble simply to seek for truth. As Joseph Pieper* says, it is as if a man, discovering that he slept more peacefully if he had said his prayers, should later announce that the purpose of prayer is to get a good night's rest.

But when it comes to the motives and quality of work, cynicism rules. I recently heard a high official of the Coal Board discussing plans for demonstrating television sets and small cars to miners in order to tempt them to commit themselves to an expenditure which would force them to work at least five shifts. 'Give a dog a bad name . . .,' for if that is how we treat men, that is how men will be.

Adult education has unfortunately got a contempt for studies directly connected with work, a contempt springing from the Platonic academic tradition. 'Procul este, profani,' we say to the technologists and teachers of short-hand. This is partly because we insist on looking at the actual operation of work—hitting a keyboard or turning a handle—and not at its whole human context.

At work we shall discover all the qualities of mind and character to which liberal education can rightly address itself. First, human social relationships—authority, discipline, loyalty, conscience, leadership—Aristotle would have been fascinated to study the 'politeia' of a large factory. Second, aesthetic feelings. Few people even dimly realise how deeply workers feel about the quality of their work—'a beautiful job', whether it is a casting or a textile, or the way you drive a lorry. There is that essential sense of 'rightness' and perfection which is of the essence of aesthetic feeling. If we want to make a 'new offering' to the 30,000,000 Dr Alexander talked of, why are we so little interested in what matters so much to a good proportion of them (not all, of course)—their work?

Do I contradict myself? Having just said that technical know-

* 'Leisure, the Basis of Culture,' Faber, 1952.

ledge and citizenship is not enough, do I now revert to technical education? No: for this gives me the chance to point out that Livingstone's three points are a Trinity—indivisible aspects of one thing—a man. We may for convenience abstract one quality or another: but we have to remember that this is only (and dangerously) a logical and verbal abstraction: the man remains one: and he cannot be taught to do his job properly (that is, with conscience, and in the right social relationship) unless he is educated as a man as well as as a citizen, a citizen as well as as a technician.

There are, therefore, some new offerings to be made to Everyman through work: and some are being made. Not only have the residential colleges done a good deal in running humane courses for men in industry, particularly foremen and chargehands, but the Universities have really set their hand to management education—I am thinking of a four week course run by Cambridge at Madingley, another run jointly with industry at Worcester (Oxford), a third by Sheffield; and our own five week course at Grantley, in which about half the lecturers are from Universities and half from industry. These courses are humane—in my own a Professor of Biology, a Professor of Economics, a Professor of Philosophy, a sociologist, a Governor of a prison, a historian, a psychologist are taking part. Industry, moreover, is not the only place where people work—there are nurses, librarians, magistrates, policemen, teachers, youth leaders, museum assistants, probation officers, export clerks, farm workers—I mention only occupations for which adult courses have to my knowledge been run in recent years. When we talk to magistrates about Justice, to librarians about Literature, to teachers about the human child, surely we are within the charmed circle of liberal studies—or Socrates was not.

CITIZENSHIP

And now, citizenship. Here again we have thought of this subject far too much as functionaries—talking about the forms of local government or social services. What we need is a radical challenge to attitudes of mind which are far nearer to Everyman's daily life. I talked recently to some Community Centre Wardens. They were firmly convinced that it was quite unnecessary to have a philosophy of society before you set your hand to social work. A little discussion revealed two attitudes. First, they felt bound, and glad, to make special and subsidised provision for old people whose children do

not keep them amused. Second, they were not prepared to help much with mothers who want to park their children and go out to work. Here were two social value judgements—parents are expected to look after young children: old children are not expected to look after parents—which are so much “in the air” today that these men had accepted them quite unaware of the long-term implications, or of the moral issues: and to question these attitudes involves tutor and student eventually in the most profound questioning of religious and social beliefs. I am sure we should start our study of citizenship nearest home—in basic moral and religious questions of family life.

Aside from personal morals, what have we in mind as the good citizen? De Tocqueville had a vision of what the démocratic state and citizen would be—a vision based on reasoning from first principles. Let me read a little:

“The first thing that strikes the observation is an innumerable multitude of men, all equal, incessantly endeavouring to procure the petty and paltry pleasures with which they glut their lives Above this race of men stands an immense and tutelary power, which takes upon itself alone to secure their gratification and watch over their fate. That power is absolute, minute, regular, provident, and mild. . . . It provides for their security, forseees their necessities, facilitates their pleasures, manages their principal concerns, directs their industry, regulates the descent of property—what remains but to spare them all the care of thinking and all the trouble of living? It covers the surface of society with a network of small complicated rules, minute and uniform, through which the most original minds and most energetic characters cannot rise. The will of man is not shattered, but softened, bent, and guided. Men are seldom forced by it to act, but they are constantly restrained from acting. Such a power does not destroy, but it prevents life; it does not tyrannize, but it compresses, enervates, extinguishes and stupifies a people, until a nation is reduced to be nothing better than a flock of timid and industrious animals of which the government is the shepherd.”

We in Britain are, of course, not like that! But what *is* our vision of greatness and freedom? On the way up here I turned off the Great North Road to look at Aycliffe New Town. There, spattered about on a flat plain, intersected by tarmac and white concrete curbs, I saw this outcome of our great imaginings—these Lilliputian houses, the product of determined asepsis in architecture, looking out on their flat bits of grass, also duly surrounded by concrete curbs—grass neither lawn, nor village green with white ducks, nor flowery

meadow (for all daisies and buttercups were sternly disinfected)—I looked at this town and it seemed to me to show about as much evidence of the human spirit—let alone the divine—as a white enamel washing machine. This is the product of functionaries—of social scientists, psychologists, sanitary regulations, building bye-laws, Town Planners, and all the logical pedantry of social hygiene. Nine centuries ago, by hand labour, man raised Durham Cathedral.

Lastly, then, have we a conception of civilisation in our minds—of democratic civilisation? How do we conceive the citizen of the future, how do we “raise the souls of our fellow citizens and . . . diffuse a sense of greatness?” If we have not—and I quite sincerely believe that very few of us have—what sort of “liberal” education in citizenship can we give? Can the blind lead the blind? To my mind, it is not much use for a tutor to discourse, or question, about The Republic, or Machiavelli, or Hobbes, or J. S. Mill, if, when at last the students say “What about us, now?”, he is found floundering in the same confusion as they.

I started by saying that adult education was there to enrich the spiritual quality of everyday life. Now we are talking of the spiritual quality of the citizen. And it is for this failure to produce a spiritual citizenship that I blame the Tutorial Attitude. Dr Alexander said it produced leaders: my complaint is that it does not—how many members of Tutorials today are leaders, and how many are matrons getting some culture or men learning to do intellectual crosswords and monkey tricks? If the tutorial were producing 150,000 spiritual aristocrats it would be worth its weight in gold.

You may think this is a high-flown view—indeed, it is. But at least it gives an entry to common life. I believe there is plenty of room for new offerings here. I think of “Outward Bound”—a piece of education carefully thought out, precisely designed to cultivate a certain spiritual quality, confidently and strictly executed: I think of some Borstals and Prisons; I think of a few other experiments in training and education, in the Services, in industry, and in voluntary organisations, which at least have a tinge of liberal education in citizenship. I think we have far to go here before we can boast of “new offerings.”

CO-OPERATION

Lastly, if we are thinking of “new offerings” in order to bring in Dr Alexander’s 30,000,000 (I think we should content ourselves with

a mere 4 or 5 million lance corporals to begin with), I would like to agree to and re-emphasise what he said about voluntary organisations and societies who are engaged in the real work of education of the adult. It is surely clear that by far the biggest load is today carried by them by the WI, YMCA, Trade Unions, Townswomen, Scouts, the Churches and Chapels, and all the rest of them. They, with the Evening Institutes, are really in among Everyman. We must indeed work together. And here again my assumption comes in useful. For if we continued to think of adult education primarily as academic and intellectual, it would be—and has been—natural for us to be at best mildly interested in the host of organisations which are more occupied with activities than with instruction. But the moment we conceive of adult education as addressed to the whole man, we see ourselves as soldiers in the same army. Certainly, there are differences in training and function; and we should take even more care than we do to see that each arm of the service is used for the purpose for which it is best trained—not have the Residential Colleges doing what the Evening Institutes could do more widely and cheaply, nor the technical colleges attempting with difficulty the job which the Extra-Mural Departments are there to do. But it *is* one army and must be inspired with one spirit. For, if I am right in my main assumption, we are not only functionaries (in part, we must be) but primarily members of an honourable company dedicated to one proposition—that in this society of which we are members and in this day and age the human spirit shall not stagnate nor coarsen, but move on one step, however short, on the long journey from animal nature to its final goal.

CHALLENGE AND RESPONSE IN ADULT EDUCATION—OLD TOWNS AND NEW

by Mabel Tylecote

Chairman of the National Federation of Community Associations

I THINK it is true and unfortunate that the limited resources of the nation have led to an emphasis on priorities and in the field of education this is expressed in competition for ministerial favours, although, as Professor Waller suggested this morning, we are in fact all working in fields of mutual concern. It has been suggested that people promoting formal adult education with strict academic standards are living in a world which is changing around them in ways of which they are largely unconscious. As a long standing member of the WEA, I find it hard to accept that suggestion: I think it is possibly through long association with the WEA that one has become very conscious of the untilled field to which Dr Alexander—rightly, I think—was anxious to draw our attention. Mr Hunter, too, touched on an aspect of this problem which particularly concerns me when he was referring to Aycliffe and spoke about 'nothing in the middle'.

THE URBAN NEIGHBOURHOOD

The changing life of our urban and suburban population is of vast importance; numerically, obviously, and qualitatively because of the very different conditions under which many people now live from those to which they have been accustomed. Here we are trying to look at these questions from the point of view of education and of adult education in particular but of course new towns and new housing estates interest architects and planners also, not to mention psychologists and sociologists, welfare workers, students of politics and of government. So we are constantly reminded of our problems without, however, being able to claim any very exact knowledge despite the surveys that have been undertaken—necessarily limited in time, in scope and in place. There is no room yet for dogmatism and in any case I propose to avoid controversies such as those about overspill and preferences for suburban or urban life.

I start from the facts that these changes have already taken place on a vast scale and that there are more to come; that the neighbourhood unit is in being and presents us, as educationists in particular,

with a practical problem.

The neighbourhood unit was a reaction from the earlier simple sprawl of the towns into the countryside: there was an architectural impulse to integrate this process—a process which also engendered much social discontent, and the 'neighbourhood unit' seemed to be a kind of answer to prayer. But what is this neighbourhood unit? It can be defined in terms of population, arrangement of buildings and of social equipment, but it also presumes that there is a real geographical basis to life, having a genuine social and educational significance. But it is an idea that is open to challenge: is it 'a wistful looking backwards to a tradition which is no longer valid'? Most wisely we continue to ask ourselves that question and I meet it with the traditional and hopeful answer given by Professor Robson in speaking of local government. He says that 'the essential core of local government, the vitalising force which informs all its most excellent manifestations, is the sense of community existing between a body of citizens and the association of that sense with a given territory in which they dwell and work'.

COMMUNITIES AND ASSOCIATIONS

A reason for finding this idea valid is that Community Associations sprang up quite spontaneously within these neighbourhood units and spread with considerable rapidity, and on examination one finds that associations are made up of rather mixed elements. In the first instance, at any rate, there was a very strong element of grievance about housing conditions, and about the failure to render many essential services. They also sprang up to meet strongly felt social needs, family needs, and to make provision for young people. One of the first things that people did on a new housing estate was to organise the time-honoured childrens' festivals—Rose Queens and Christmas Parties, then something for the old folk. Above all, what were you to do with your front garden when you couldn't afford to buy manure except in co-operation. (I once got into a lot of trouble with the Lord Mayor of Manchester by asking for accommodation for a central manure pool.) That kind of constructive effort to meet both old and new social needs, side by side with the sense of grievance, was the making of the early community associations.

I should like to stress that the Community Association Movement, built on a genuine voluntary impulse, proceeded rather quickly to develop a philosophy, drawn directly out of experience. For instance,

one of the first things to be recognised was that any housing estate ought to have a really adequate community centre, for without accommodation of that kind it is impossible to carry on activities absolutely essential for the good life of a neighbourhood. So a centre, yes, but not only a centre, because from their experience people knew that it was eminently desirable that any association should also concern itself with the neighbourhood as a whole, whether it was a question of the adequacy of the bus service, the placing of a telephone box or (if you were an aesthetic association!) the design of the lamp standards, a question we're still struggling with at the present time. That kind of thing was also part of their experience and went into their philosophy. Hence the insistence that what a new neighbourhood unit needs is not only a centre in which citizens can gather for a variety of social activities but also an association genuinely representative of the whole variety of interests and occupations of the neighbourhood whose duty it is to look over the neighbourhood and see that it is as good as it can possibly be made. An Association, therefore, makes a very wide claim for its representative character and, according to such a philosophy, a small body of citizens running a community centre and engaging in many happy activities is not adequate if that is where its activities end. Now, this is again our debatable point. Can we really obtain a bond of social loyalty on a basis of the needs of the citizens in a given small geographical area? Has that really happened? Mr Hutchinson once challenged the movement on that score when he wrote that 'the peculiar task of community associations is to provide for the inter-relation of specialist groups, and it is this which gives the movement a distinctive importance', and he went on to suggest that if it doesn't secure that inter-relationship, the community association has really failed to make the particular contribution to social organisation on which it embarked.

THE SENSE OF GRIEVANCE

Before I speak about the educational significance of this movement, I would like to pay a little more attention to that element of grievance in the community, because unfortunately it is still very strongly implanted, as a result, I think, of that failure to provide a 'middle' to which Mr Hunter referred. There has been a great deal said already about social instability. I confess to feeling that at the present time we are positively creating social instability and bad citizenship.

by our failure to recognize and meet this element of grievance in new communities. The first people who went to them were described by some as 'the new heathen on the new housing estates!' I can't help recalling that about 150 years ago the miners in the northern counties of this country and the southern counties of Scotland were not buried in consecrated ground. They were an isolated community, regarded as in some way wild and heathenish; not quite human. Something of the same kind in a milder form occurred with our new housing estates and gave many people on them a new sense of disinheritance. They felt that they were not quite included in the full social life of the country, and that element of grievance persists and is continually renewed by the failure to make adequate social provision on them at the present time. This fact is very widely known and understood; it is known in the Ministry of Housing and Local Government, and quite well in the Ministry of Education; it is known in churches and chapels up and down the country, and it is known to teachers in schools on new housing estates. There is restlessness and anger amongst the people, and there is amongst children a kind of curious lack of staying power which seems to result from the lack of stability in the home; a failure to concentrate, and to co-operate, which teachers in these areas have constantly noted. They contrast it with the strong social cohesion of the very difficult overpopulated central areas of cities from which people on new estates have often come, and find the children more responsive in those areas than in the new districts where we are supposed to be building up a new Britain. There is a terrible kind of myopia amongst the adults on the new housing estates. All authority is suspect, and loyalties are very strictly limited to the most obvious neighbours. A neighbourhood spirit which is antagonistic to those outside itself is not one which we would welcome as a training in citizenship. All this makes it extraordinarily difficult to value the constructive forces which are at work in communities of this kind; it obscures the view.

One of the things which was also hoped for from the development of these new areas was a new integration of classes, but the way in which development has taken place as a response to the urgencies of the housing problem, has rather precluded experiment of that kind. But insofar as the idea of the neighbourhood has worked back into small towns and sections of city centres where there are more people of different occupations, outlooks and interests living side by side, there have been interesting and valuable experiments. But not many

of the unusual fraternities that grew up in Warden's Centres and the like have stood up to the pressure of post-war conditions and I don't think that we can say that we have really shown that the Community Association movement has done much to bring together very varied types of persons, though it certainly has this very much in mind.

EDUCATIONAL ACHIEVEMENT

How is all this significant for adult education? Surely in the first place this movement is doing some of the work which Dr Alexander put before us as a first priority at the present time. I wasn't quite sure where he was tenderly laying that baby of his! I thought at one moment it was on the doorstep at 35 Queen Anne Street, and at another that it was the Local Authorities who were to take charge of the orphan! Certainly there is a need for increased attention but I agree with Professor Waller that far more is being done than perhaps we always appreciate; that this business of social education, of educating people in step with their own social experience, is being carried on most interestingly by many organisations including Community Associations. The whole process of formulating and expressing the needs of a neighbourhood is surely an educational process in itself. It involves even those value judgements about which Mr Hunter spoke. You have to find out how to work to obtain your object and that surely is education in citizenship. In the process of doing things in association with one another we create a kind of microcosm of politics in which we learn what sort of results are likely to ensue from particular courses of action, from speaking in a particular way or suggesting a certain solution to a problem. That kind of wisdom does grow up while social pursuits are being followed. We certainly regard ourselves as a mature political democracy, and surely if we talk like that we should value opportunities for people to experience the realities of social co-operation, though it happens on a small scale.

Another educational contribution arises in the process of social mixing, when people discover that they represent interests and have skills which they never knew before. Through this discovery of interests and through the practice of those skills you do, in fact, find classes growing up in community associations. I don't want to suggest that the work of community associations can ever be judged by the quality and quantity of the classes which result, but there would

be something wrong if they didn't emerge to a certain extent: they do, most interestingly, and in that way surely we are bringing into active educational life people who would never have gone out to look for it. In these classes the freedom and voluntary spirit to which the Ashby Committee refers and which is surely essential to all types of adult education, is extremely strong.

Do we not also need for educational work an atmosphere of social warmth? It is very necessary, isn't it, to a successful tutorial class that it should have a real social life? I don't think that without it you ever get receptive students who become really communicative. I don't think they're stimulated to do much hard work unless a social atmosphere is in fact generated. The WEA has undoubtedly depended upon the fraternity of a common experience in working-class life to create the sort of atmosphere in which education can really take place and as a tutor one used to be very conscious of it indeed. I am not suggesting more than that community associations offer very interesting situations for experiments in the social conditions under which an educational group can best function.

WHAT KIND OF MOVEMENT

How much do we really know about all this community association business? Not perhaps a very great deal. But we can say that it has spread very widely indeed: not only now in the new estates, but in small towns and within neighbourhoods in the large towns. There are about 1,100 neighbourhood organisations in the country, of which 850 are recognisably of the community association type as I have tried, rather briefly, to describe it. About 800 of them have their own premises, about 280 of them have Wardens of whom about 50 are only half-time. They have also created Councils and Federations and groups for consultation amongst themselves. It is a sizeable affair and that it has so developed surely means that it has answered a need. It has received very considerable recognition from the Ministry, and the LEAs. They were rather suspicious about it at first and thought it was a wishy-washy business—'one of these social work things', but in many cases they became enamoured of it in a very short space of time. I suppose it was convenient to have some kind of machinery which you could use when trying to meet some of the responsibilities imposed by the 1944 Act. Certainly substantial help has been given in many places. The HMIs were always much interested in the movement (just as they were in the early days of the WEA, when

they were extraordinarily helpful and charitable), always able to think what a thing might be instead of what it rather dismally was.

THE MEASURE OF SUCCESS

There are definite social successes to be recorded in the experience which has been given although it is difficult to apply any objective test. As a subjective opinion, having known a number of the people and organisations concerned for 20 to 25 years, I am prepared to say that I am conscious of a greater maturity both in people and in the expression of group attitudes. I believe that a process of social education is really taking place. A propos of leadership I find that community associations are quite remarkable places for discovering who are the right and wrong sorts of leaders and what you ought to do with them.

Encouraged by Professor Waller's liberal attitude, I should like to quote as educational achievements, some examples which I would hardly have dared to mention otherwise. I think it's an educational achievement when you see a fellow in a canteen for R.A.F. men, toasting cheese with perfect rhythm, and deriving social satisfaction from knowing that lads from the Air Force camp (who had walked a long way to get it) were enjoying it! That kind of social satisfaction comes too from seeing a lot of old people (for whom you have provided the opportunity) dancing the Valeta with the abandon which only old people can command! One of the most joyful things I ever saw was the leader of a brass band expressing devout gratitude because he could now hold his rehearsals on non-licensed premises. And I'm quite sure that the terrific tense activity before a play is going to be put on by a community association is one of the most vivid personal experiences anyone could undergo. There is in fact a very great demand, witnessed by the spread of the movement, for all this type of activity. If you go to any new housing estate which has no social provision and advertise a meeting in somebody's front room, people are unable to get in: the front room is full, the hall is full, and people are still crowding in the garden outside. There are hundreds of people on these jobs; they are working hard; they are co-operating; they are discussing common problems; they are examining new projects. They are even looking overseas to see what people on similar jobs are doing. The last national conference of Community Associations was held on the basis of trying to establish links between, and to get to know more about, the work of neighbourhood groups all

over the world. There is evidence here of a most lively community sense, and a lively community sense seems to me to be an educational opportunity of the very first importance. It is an opportunity to extend the field of work, and an opportunity also to study new methods. It is tackling what most of us regard as a major problem at the present time, often crystallised in the phrase 'the little man in the big world'; I think the gap between leaders and followers is just a corollary of the general problem of little men in a big world. I would like most heartily to agree with Professor Waller about individuals who are centres of sanity, and their very great importance in our life. Anybody who is in public, and particularly in political and trade union life, must be aware of the problem of the 'gap'. But also they must know that in any assembly of people there is very often an immediate response to any person who can show a little extra experience, a little extra judgement and a little extra charity. Those seem to me to be the all-important people—the leaders who are all the time coming up from the ranks. Mr Hunter referred to lorry drivers: I'm quite a lot on the road, and if there's one thing that makes me feel that the social habits and spiritual state of the people of this nation aren't as bad as some people think, it's the customs and behaviour of long-distance lorry drivers. I don't know where they and other people get their citizenship from, their excellent social manners. I suspect it comes in all sorts of ways, from the traditions and responsibilities of the job, from service to their trade unions and in the life of their churches. It is certainly nourished in a variety of ways, and the only claim which I am trying to make is that Community Associations are one of those ways and that they are very closely related to the actual opportunities for educational growth at the present time.

THOUGHTS ON THE DURHAM CONFERENCE

by *G. E. Gregg*

Warden, Avoncroft College

I ENJOYED this conference from the moment of the third lunch in the Birmingham train, replete with choked ashtrays and dirty linen, to the return journey in a dishevelled unaesthetic coach without food or drink, except what we picked up at York. Why I enjoyed it was probably because of the view from St Mary's of the Cathedral, and also perhaps because St Mary's is such a grand palace and to me probably what the Ritz is to the more opulent brethren of the conference. I swore that once I got back to my grant unaided college I would switch on all lights and have one glorious night of opulence and perhaps see the salt king's house as it was when he had servants and money and before we, the inheritors, had to work to a tight budget.

My wife and I had once seen Durham en route back from Scotland with our caravan, when, being badly advised by a car park attendant, we had essayed one of Durham's hills to find a brewer's dray blocking the crest, whilst I wondered if the tow bar and the brakes would hold. We said that one day we would return and see Durham leisurely, which we did, and the conference gave us an opportunity to do so.

The conference, like all conferences, gave an opportunity to meet people, watch people and wonder at the growth of interest in adult education. Because I belong to the past and the early WEA days and Fircroft College in 1920 and Ross-Waller's early efforts in the Lamb Guildhouse, I felt proud to have been in at the beginning of such a movement and I can now embrace (no. literally) LEA men, the old purists who talk about standards and the odds and ends of people and their movements, which now come within the generic title of "adult education".

I learnt something too about dangers in adult education approaches and their effect on the economic life of the Country, but could only dimly grasp the logic of the argument, contenting myself with the thought that it is a blessing that just a few here and there are not devoted wholly to football pools, politicians and the horses, but can now and again give a thought or two to our heritage and the modern world. My knowledge of national parks is greater and I am more aware of the problems of community associations. Guy Hunter's classical standards always appeal to me, whilst I continue to applaud

his optimism. I liked also Miss Lowenthal's witty address and her enthusiasm for foreign study groups. I enjoyed Ross Waller's clear diction and style and wished that all principals and professors spoke so simply and clearly, being a little deaf and not having heard a word of what the Chairman of the Open Forum said. The words 'Open Forum' evoked Greece (or is it Rome) and I pondered as the criticisms came whether Socrates was really a bore. On criticisms, I have experienced an Essay and Criticism Class and had my work torn to pieces and then I wondered how the organisers kept so calm, but remembered that after all we are a democracy and free speech is important. Not that I listened much because at the end of Sunday my mind was full of impressions of the weekend. I had been taken to see Spennymoor and a decayed miners' village en route and had a peep into the past. I hoped, and still do, that the Durham miners would put a fence around it and set up an ancient monument reserve, depicting the bad old days. This I reflected as the comments came, catching a word here and there about the failures of the conference, and then my mind swirled off again into thinking about miners and their relations to the University, the Annual Gala—which one day I hope to witness—and the terrible lack of social provision on the new housing estates, which that afternoon I had seen.

I thought about the miners now being the 'élite'—at least in wage packets—of the working class and wondered how they spent their money and whether they enjoyed their affluence, because I had been reared in a mining village of Lancashire and seen much poverty and hard brutal work.

On the platform on the Friday evening I had seen a new type of Lord (Lord Lawson) and was thrilled to hear that he still lived in a back to back house. At first I had mistaken him for a benevolent feudal lord, until he spoke, and then I associated the name with the title; and on the Sunday morning I had played truant from the lecture (the only one) and had walked by the river and up to the Cathedral for the service. I had for a time enjoyed the pageantry and the ritual until I began to feel cold and wished I was down by the river again, but reminded myself that this was all part of the conference and I must take the rough with the smooth.

And so home again to my own courses and the planning and budgetting to save the odd shilling, feeling refreshed and invigorated with the thought that we are all in this together, this growing, elastic movement of adult education.

THE ORGANISATION AND FINANCE OF ADULT EDUCATION

(THE ASHBY REPORT, SEPTEMBER 1954)

by *H. C. Wiltshire*

Head of the Department of Adult Education, Nottingham University

ON the whole this is, of course, a most favourable report. It dissipates the atmosphere of hostility in which the Committee was set up, commends the work we are doing and even speaks favourably of the ways in which we are doing it. Most of us will, I imagine, have nothing but approval for most of the Recommendations (1-4, 7-9 and 11-16 inclusive).

Our gratification at the outcome of the Enquiry must, however, be modified when we look at Recommendations 5, 6, 10, 17 and 18. These are, I have no doubt, as well-intentioned as the rest, but their implications and possible consequences seem to me so dangerous that we ought to use every means we can to prevent their becoming perpetuated in a new set of Regulations. They are made the more dangerous by the fact that they are benevolently conceived and presented as part of a wholly sympathetic document, for in the chorus of rather complacent approval which the Report has evoked they seem to have passed almost unnoticed.

These five Recommendations all derive from the attempt which the Committee has made to devise a scheme of grant aid which will give the Ministry a 'more active but more flexible control' of our work and which will make grant-aid an instrument by which the Ministry may control the policy and practice of Responsible Bodies. The argument which is set out in paras. 104-6 and 118-9, runs as follows:

- (i) The present Regulations, which are simple, quantitative and fairly easy to apply 'worked well while there was no ceiling upon expenditure. Provided a course qualified for grant the Ministry had little option but to finance it'.
- (ii) When a ceiling is imposed, however, the machinery works 'indiscriminately' and without reference to standards of work and the needs of the community.

- (iii) Therefore means must be found to enable the Ministry to judge more precisely what work really merits the limited money available; qualitative tests must be devised and new factors must be introduced into the considerations which govern allocation of grant.
- (iv) The more important of these new factors proposed are the determination of priorities in subjects; the consideration of 'quality and standards of work being done'; the consideration of 'the needs of the region'.

It is in some respects a curious argument, and it is disturbing that a document which may lay down lines of policy and procedure for many years to come should base them upon the expectation and acceptance of continued financial stringency. Must we without question accept the ceiling as a permanency (though its height may vary from time to time)? Are we not to press for a return to what is called in para. 109 'unrestricted state aid'? This is, of course, a misnomer for the system which worked quite successfully up to 1952 and under which state aid, though not unrestricted, allowed for reasonable expansion of work and gave that security and assurance of support which is lacking both under the present system and the proposed one. There is no evidence at all that if this system were re-introduced there would be any great increase in the number of adult students, any rash and costly new developments which could not be checked by the means already available, or any substantial increase in the tiny percentage of our educational expenditure which goes to adult education.

What are described as the new factors governing allocation of grant, are open to criticism on grounds both of principle (in the sense that what is proposed, even if it were done well, would be undesirable) and of practice (in the sense that what is proposed, even if desirable when done well, must be done ill and so made undesirable).

Thus it is proposed that an Advisory Committee should be set up which, among other duties, shall recommend which subjects 'should receive priority in qualifying for grant' (paras. 118-9, Recommendation 18). Advisory Committees are no new thing, and that which was in existence during the period 1922-33 made many and valuable recommendations concerning the content of adult education and the development of particular subjects (cf. the Committee's Reports of 1926 and 1927, 'Drama in Adult Education' and 'Natural Science in Adult Education'). What has no precedent, and what may justly be

called revolutionary is the proposal that Responsible Bodies shall be forced to acquiesce in and act on such recommendations by making their acceptance a condition of grant-aid. There are strong objections to this:

- (i) In matters of opinion, controversy and judgments of value (all inescapable in adult education) state control should be avoided at all costs, and financial support should not entail state control. In these matters the public interest is best served by the delegation of responsibility to a variety of independent and autonomous bodies.
- (ii) Universities, though they receive public money, retain their freedom of teaching and must do so above all in the sphere of the liberal studies. If Responsible Bodies had not been really responsible in this sense the Universities could never have entered as whole-heartedly as they have into the field of adult education. If this responsibility is reduced the position of the Extra-Mural Department within the University, already anomalous, may become impossible.
- (iii) In adult education subjects are chosen and programmes built up not by administrators, professors, ministers of state or advisory committees but by the students who will attend the classes provided. I know that there are in fact many limitations upon this traditional freedom of the student to choose his own study and the way he shall pursue it. But it is still the main determinant of our curriculum and must remain so, for it is the most important aspect of the 'voluntaryism' to which the Report pays tribute (para. 90, Recommendation 2).
- (iv) There is, of course, no sinister motive prompting this recommendation, nor would powers of this kind be used dictatorially by the officers of the Ministry as we know them. But a dangerous door is opened, for times, ministers and officers change and Regulations can be used for purposes for which they were not intended. It is not fantastic to suggest that in a time of stress or emergency the Advisory Committee might deem it in the public interest that we should help to inform opinion on this or that issue of economic, political or social policy, and from that it is a short step to our becoming an academic appendage to the Central Office of Information.
- (v) And even if it should be done, how can it be done? We shall presumably be told that our programme ought to include

X per cent of classes in such and such a subject. How are we to do this if students do not hold the same view of its importance, or find it uninteresting to them? We cannot compel their attendance. Are University tutors to go round wheedling them into classes in order to secure grant?

It is further proposed that allocation of grant should be made 'after consideration of the quality and standards of work being done by the Responsible Body' (para. 105, Recommendation 6). The Committee recognises the difficulty of making a qualitative assessment of this kind of condition of grant and makes detailed suggestions (para. 109) concerning the method which might be employed. Responsible Bodies will submit programmes and estimates for the coming session in the Spring; when these have been collected Her Majesty's Inspectors will be called into conference and will there testify to the 'quality and standards of work known to be done by the Responsible Body'; grant will be allocated on the basis of these opinions and (later) on the basis of these opinions together with the full reports which each Responsible Body will be asked to submit at the end of each session. The objections here, as I see them are:

- (i) There are obvious human problems. How can judgments which must be so personal of matters which must be so intangible be equated and standardised so that just treatment is given and is believed to be given to work in widely differing areas? How can one avoid the occasional clashes of temperament and habit which may make it impossible for a particular Director and Inspector to talk freely with one another and understand one another?
- (ii) Her Majesty's Inspectors for what is, I believe, called 'other further education' are concerned with the whole of non-technical further education of which adult education is a very small part. At a guess one would say that such an Inspector may, in the normal course of his visitations and apart from the occasional full-scale inspection, see some twenty extra-mural classes. Is this a sufficient basis for a judgment of 'quality and standards', a judgment related not to the particular classes which he may have visited but to the whole work of an Extra-Mural Department (the work 'known to be done by the Responsible Body')? It may be that the Inspectorate will have to be increased in order to carry out these new duties. If this happens the main object of the Committee's proposals, to

secure the best possible use of limited funds, will be defeated for, with all respect, who would not rather have an additional teacher than an additional inspector?

- (iii) It is difficult to see how these proposals can be put into practice. If they are the effect upon Responsible Bodies is likely to be deplorable. The former relatively crude applications of rule-of-thumb measures, in spite of minor difficulties, did produce a general atmosphere of security and confidence: we knew where we were even if at times we wanted to be somewhere else. The proposed system, however admirable its intentions, seems likely to produce a sense of insecurity, suspicions of injustice which though they may be unfounded cannot easily be proved to be so, and a perpetual trimming of policy to suit ministerial or inspectorial winds.

A third proposal is that allocation of grant should be made 'after consideration of . . . the needs of the region in which it (the Responsible Body) operates' (para. 106, Recommendation 6). This needs little comment, although it adds to the confusion and uncertainty. Are not the students in that region the best judges of their own needs? If not they, who can assess the needs of a region other than the Responsible Bodies operating in it? The Local Education Authorities are perhaps the bodies which the Committee had in mind, but they will not be accepted by some of us as the best judges of the needs and interests, within the sphere of liberal studies, of the adults in their region.

Finally it is proposed that 'both the Ministry and Local Education Authorities should, when determining their grants . . . take into account . . . the total financial contribution being made by the students' (para. 114, Recommendation 17). My comments on this are:

- (i) With the general views of the Committee on the desirability of the students' making a reasonable payment for his class we shall, I take it, be in agreement. I doubt, however, the propriety of using a grant towards teaching costs in order to control another aspect of the work, and one which affects the WEA much more closely than it affects the Universities. It is an example of the use of grant-aid to manipulate policy which is one of the disquieting features of the Report.
- (ii) This is the only instance in the Report of a proposed extension in the control exercised over Responsible Bodies by Local Education Authorities as well as by the Ministry. It is a par-

ticularly unwelcome one. One can imagine the zeal with which some councillors would seize upon a matter of this kind and the disruption which would be caused by the attempted imposition of what might be widely varying rates of class fees by different Authorities within one Extra-Mural area or WEA District.

In conclusion I should like to make three general observations.

- (i) There is an interim air about the whole Report, and many references to 'the present period of transition in British education' (para. 86). We are warned that the Committee's 'recommendations apply to the present transitional period; it is not our intention to set a course for adult education over the rest of this century' (para. 83). There is perhaps a danger that this may weaken the effect of the report and that opponents of adult education may seek to set it aside as a piece of temporary patching which leaves the real work of rebuilding still to be done. It is, however, salutary that we should be reminded that many issues have still to be decided, particularly the question of the place and status of the Extra-Mural Department within the University (para. 97). I do not know, however, why 'psychology and dentistry' should be chosen as our exemplars.
- (ii) There is throughout a curious use of the word 'remedial' to indicate classes addressed primarily to those who left school at the age of 14 or 15. I do not understand this usage, and cannot help wondering what misconceptions or false emphases may lie behind it. A course on economics or philosophy addressed to men and women in middle life is no more or no less 'remedial' for those who went to a grammar school (or even graduated in Chemistry) than for those who did not. One hopes that the term will not gain currency from its use in this Report.
- (iii) These notes are made simply in order to focus attention on and promote discussion of certain proposals in the Report against which I feel action ought to be taken. This means that all the matters for commendation are taken for granted and that only the relatively few unwelcome proposals are discussed in detail. They are few, in a most friendly and sympathetic document, of which I do not pretend to make a balanced and considered assessment.

THE SCIENCES IN THE EXTRA-MURAL WORK OF UNIVERSITIES

by T. J. Pickvance

Staff-Tutor University of-Birmingham

IN view of the critical reception given to the original draft of Professor Peers's report on *Science in the Extra-Mural work of Universities*, it is only to be expected that its publication will provoke further discussion, and this time in public. No science tutor will be satisfied with the modifications the author has incorporated in the final draft.

The discussion has been opened with an article in the July 24th, 1954, issue of *Nature*, written by someone who is closely acquainted with the work and who makes a careful appraisal of the document. The writer of that article approved the main recommendations given in the report. His chief regret was the cautious and apologetic way in which the author of it had come to the right conclusion, viz., that science sub-departments should be established in extra-mural departments with the aim above all of achieving 'the re-integration of science as an indispensable part of liberal education'. Although I shall later quote from the article referred to I shall not repeat all the comments made there which deserve the attention of the reader.

My present purpose is not only to indicate places where I think the essay still stands in need of amendment, but also to support by adding further reasons and material those statements contained in it with which I am in full agreement. As the title I have chosen suggests I shall draw upon my experience over the last five years of arranging courses in eight or more sciences. In electing to treat the subject from this point of view a useful comparison is made possible with the interesting contribution made by Dr H. D. Turner of Sheffield University, in the Summer 1954 issue of *ADULT EDUCATION*. In his article Dr Turner describes an approach to the teaching of universal science where the emphasis is upon 'science in its totality, the growth of science, the nature and meaning of scientific enquiry, the impact of science on society'. My intention is different. I hope to show that sub-divisions of the total activity, 'the sciences' as normally referred to, have each a value peculiar to themselves whether considered as sources of important ideas or as intellectual disciplines, and, further, that the value of the sciences to the adult student as educational

media increases with the depth to which each particular science is studied. If Dr Turner and I differ at all in our conclusions it is because he thinks that it is with this universal approach 'that we should be concerned'. I believe that both methods of treatment are valid and complementary and therefore necessary. The biological sciences with which I have been mainly concerned in Birmingham and the West Midlands are botany, zoology (including ornithology and entomology), genetics, biology (fresh water biology, human and social biology), and geology. Some of my remarks do not apply with equal force, or indeed at all, to physics and chemistry.

In the early part of this article I shall try to strengthen the case for including the sciences in adult education and in the later part turn my attention to some matters arising out of the organisation of courses.

THE EDUCATIONAL VALUE OF THE SCIENCES

It is a rare event for a well-known scientist to state a detailed case for a particular science as an educational discipline. One must not overlook the event when it occurs. Prof. Rogers Brambell, Head of the Zoology Department at Bangor, has given an excellent lead in an article in the *Universities Quarterly*, November 1953, entitled 'The educational value of zoology', and so far as this subject is studied by adults his conclusions are valid in extra-mural work. He follows up a round assertion that 'the biologist should not be satisfied with any educational system that aimed only at developing the powers of abstract thought', by expounding a biological view of 'the educand as an organism who is related to his environment in such a way that *his processes of thought cannot be separated from his perception of the environment and his active response to it*'. He thereupon deduces that 'a liberal education should aim at developing these powers not only for their own sake, but also because unless they are fully developed *the capacity of the mind for thought cannot be fully achieved*'. The mind apart from the body and its environment has no meaning and the idea of the "ivory tower" has no appeal. We must examine therefore the value of the subject as an education not only in thought but also in perception and in expression'. (p. 63) (My italics.) Professor Brambell then proceeds to show the value of the biological subjects, each with a diversity of intellectual disciplines of this kind within it. To the science tutor who is sometimes disheartened by the difficulties of introducing practical work in the conditions in which one frequently has to teach, these

reminders of its educational value are indeed encouraging.

SCIENTIFIC METHOD

In dealing with scientific method I am conscious that the amount of space which I shall devote to it will exaggerate the importance I believe it to have in adult education. But space must be taken in order to correct some misapprehensions.

It will be observed that I write on 'scientific method' and not on 'the scientific method'. The latter, more common, way of referring to it misleadingly implies either that it is a method peculiar to science and originated with it, or that it is confined to science. Neither implication is true. Certainly it is a rational method which has characterised science of the modern period and, especially in the last century, has spread from it to other subjects, many of whose advances, or even existence, are due to its adoption. But science is only one of the products of that new spirit of enquiry into truth, and willingness to bring statements to the test of experience, which characterised the 17th century. The word 'experiment' came as readily and appropriately to the lips of Puritans like Richard Baxter, the Presbyterian, or George Fox, the Quaker, as it did to scientists of that period. Anything therefore that is urged about spreading scientific method to other subjects is properly understood as an attempt to re-introduce this 'disinterested and objective attitude of mind' and appeal to experience into areas of knowledge in which they may formerly have been practised. Of course, the spirit of enquiry has already spread from science—'We are all scientists now'. Our concern here should be only with the best ways of teaching the method and with choosing the most suitable subjects in which to demonstrate it. It is incumbent upon the scientist as well as on the non-scientist to make out a case for the use in this connection of his own subject.

Thus when Professor Peers claims that scientific method is not a monopoly of science he is on safe ground, and we may agree that 'a disinterested and objective attitude of mind as a means of the discovery of truth' is preferable to the somewhat misleading expression 'dispassionate discipline'. But when he goes on to say that ' . . . it does not need a psychologist to tell us' that the scientist who is dispassionate in his laboratory 'may not be equally dispassionate in his attitude to political or sociological problems', he is on quicksand. The non-scientist should remember that the advance of science in modern times has taken place in the face of determined opposition

from scholars trained in other disciplines, notably theology. Professor H. G. Wood characteristically remarked in one of his early books that theology was once the queen of the sciences, and that now she has become a kind of Aunt Sally. Theologians, during the last century and a half, have not increased the scientists' respect for theology as an intellectual discipline. They have resisted the re-entrance of the unrestricted search for truth, and appeal to experience, into the area of thought and experience which some of us believe to be its spiritual home. The brickbats have not been mis-directed. To claim, or to imply, that *non*-scientists are dispassionate outside their own subjects is unwise, when scientists who are without the pale so frequently hear the unmistakeable sound of axe-grinding from within it. No; what is wanted is a little more humility all round and a frank admission that human nature is intractable material even for the best educational methods.

To my mind the employment of natural sciences for the purpose of training in rational and experimental method, in preference to other branches of knowledge, can be justified. In the first place the subject matter which can be selected for this purpose is comparatively simple. As Professor Peers points out, although the social sciences have the advantage of being subjects that students feel strongly about, the nature of the material and the impossibility of experiment render the task difficult for the student of method, and the statistical techniques employed are an insuperable obstacle to most people. Far better to study scientific method in the subjects in which it was developed and systematised. In one of the natural sciences it is possible, in a course specially designed for it, to demonstrate some simple phenomenon to a class, ask them to explain it, devise an experiment to test their explanation, show that the hypothesis which seemed so obviously true is really completely false, and end by challenging them to explain what 'explanation' is anyway. It is the simple, quickly designed experiments relying on easily manipulated apparatus and material, and the ease with which experiments can be multiplied to give practice in applying the method, which make natural science the obvious choice for demonstrating this method of 'checking hunches'. Scientists will make out claims for their own special science for this purpose. But my own view is that in laboratory conditions chemistry lends itself best to this treatment. I believe that in adult education, just as in school science, much can be learnt from the ideas of the late Professor H. E. Armstrong. Professor

Peers is inclined to think (p. 7) that enquiry might show that the general body of tutors in non-science subjects are quite capable of giving 'due weight to them [the principles and achievements of science] in the exposition of their own subjects'. In these early days of the study of history of science only the rare scientist can place the achievements of science in an historical setting. What the student will learn about the principles of science by hearing at third hand from a non-scientist who acquired the information at second hand is hardly likely to be valuable.

So far I have concerned myself with methods of introducing the adult student to the principles of scientific discovery. To the knowledgeable student in the science class another and better approach is possible. To this I shall turn in the next section.

THE DEMAND FOR SCIENCE COURSES

The 'demand' for science courses, how it is to be detected, and whether science tutors are necessary to recognise and satisfy it, are topics which are liable to become involved. In the report under discussion we read that we should seek to make 'such demand explicit' and try to satisfy it, 'but that it is not the business of Extra-Mural Departments to use methods of persuasion to induce adult groups to choose one subject rather than another' (p. 11). On the same page we are told that the problem which still remains is 'how best to *interest* ordinary people in scientific studies' and on p. 15 it appears that *stimulating* a demand is permissible. In an earlier report it was recommended that courses should be organised 'ahead if necessary of ascertained demand'. I do not pretend to understand where 'stimulating' a demand and 'interesting ordinary people' (both permissible practices) end, and persuasion (which is not permissible) begins. And I have never observed any close relation between the number who requested a course and the enrolment figure. The method I have normally found best is to approach a scientific society, and enquire if they would like a course to develop the interest that the existence of the society has revealed to me. All the most advanced work done in Birmingham has started in this way. And since a pattern which is clearly running through this work is to my mind the most interesting development with which I have been associated, I should like to say a little more about it. Briefly, the pattern appears to be the development of the programme to a stage where three types of courses are provided: one, introductory in character, given

each year; one, from a cycle of intermediate courses of equal level lasting 2 or 3 years; one for the advanced students, which will meet their special interests and change each year. Alongside the courses runs a scientific investigation in which the advanced students are engaged under the supervision of University staff. This investigation is the means of retaining the interest of the advanced student—an urgent matter when a course of several years duration has terminated. There is no space to explain how far the pattern has appeared in each subject, nor the interesting problems which have arisen while it has been developing. But three observations may be made briefly. First, the traditional 3-year tutorial scheme appears quite inadequate in science. A longer and more flexible arrangement is necessary. Second, actual participation in an investigation which is of scientific value is the very best way of learning scientific method. To tackle real problems which have never been studied before is more exciting and more educative than the best of pedagogical substitutes. Third, if the work is directed towards equipping more students to participate in the investigation scheme, there is added reason for its direction by University staff towards this end, and thus further justification for extra-mural activity in the lower levels of the subject.

THE WORK OF SCIENCE TUTORS

The report draws attention to the preponderance of courses in the biological sciences over those in the physical sciences in the present programmes of extra-mural departments. This may partly be explained, as Professor Peers suggests, by the closer link of biology with the sociological interests of students, or because, in their early stages at least, complete laboratory facilities are not so necessary. But I am more inclined to think that the third reason he gives is the most important: 'that nearly all the full-time tutors appointed so far are qualified in the biological sciences'. I, myself, have found it difficult to devise courses in the physical sciences. In spite of a few successes, there is no steady and promising development to show. I am convinced that a biologist cannot foresee possibilities of development in these subjects as he can in his own, and that it will be necessary for science tutors in physics and chemistry to explore this field of work. Dr Turner's experience in Sheffield, where he is providing more courses in the physical than in the biological sciences would be quite baffling to my mind if I did not know that he is a chemist with wide interests in physics.

I am sure that the sciences in extra-mural work will not be fully developed until every department has a full complement of science tutors in the following subjects: physics (with astronomy), chemistry, botany and zoology (with ornithology, entomology and freshwater biology), genetics, geology and social medicine. About eight tutors with a normal range of special interests would be needed to cover these subjects. To any reader who is aghast at the length of this list, I would say that this appears to be the minimum number of tutors required to satisfy 'ascertained demand'. (In case the last subject in the list causes any surprise I will add that if the aim were to achieve the greatest desirable change in human society in the shortest possible time I should recommend the appointment of the tutor in that subject first.)

For the reasons I have just set out I must dissent from Professor Peers's judgement that 'we cannot accept the view that the relative lack of success in promoting science courses is due to the fact that organisers of adult education are not themselves scientists and are therefore biased in favour of other subjects'. I am too conscious of the fact that the courses I arrange tend to follow my knowledge and interests to conceive it possible that a non-scientist can devise courses in subjects of which he knows little or nothing. The number of times my colleagues have consulted me in the past only confirms me in that opinion. The argument that 'the only interest the organiser has is to discover and to meet demands irrespective of his own special interest, which is necessarily limited and excludes many other subjects besides science' (p. 8) is not convincing. It will be easier for the non-scientist organiser when science has been further explored, the main lines of the work established and syllabuses prepared.

SCIENCE IN THE TOTAL PROGRAMME

Several comments are called for on this head, since the pamphlet does less than justice to the work done by full and part-time science tutors. One point has been well made in the article in *Nature* referred to earlier:

'Science provides 10 per cent of the total, and, while acknowledging that this represents 'a considerable advance' on the 4 per cent of an earlier survey in 1925-26, Prof. Peers describes it as 'remarkably low'. In fact, however an examination of the figures for all subjects scarcely confirms this judgement. In the total number of courses of

3,755, the physical and biological sciences with 378, are exceeded by language and literature (623), the arts (599), history (597), and social studies (459). But the sciences in turn exceed international affairs (289), philosophy (186), psychology (231), religion (180) and government (128): biology alone provides more courses than philosophy, religion or government, and the physical sciences, with 167 courses, fall little short of religion.'

A further comment must be made on the 'remarkably low' figure of 10 per cent. The table of statistics compiled for the report shows that no department has succeeded in doubling this average figure in any area in England and Wales. What the tabular statement does not show is the effect one tutor can have in an area in which he can reasonably be expected to make his influence felt. The statistics refer to departmental areas which may comprise four or more counties. At the time of writing no department has more than one full-time science tutor. In Birmingham and Bristol, if nowhere else, the science courses have attained a proportion of about 40 per cent, and in Birmingham at least this figure has been maintained for several years. One gathers that traditionalists would regret it if science formed half of the total programme, and scarcely conceive it possible. To me it seems obvious that in large centres of population with a good proportion of scientists in industry it is certain that this proportion will be achieved and exceeded.

One cannot help feeling that running throughout the report is a disinclination to widen the field of adult education beyond the traditional boundaries. The preoccupation is always with 'ordinary people', 'the ordinary individual', 'the ordinary adult student'. On p. 15 it becomes clear that the people referred to are 'typical WEA students' whose primary interest is in social studies. To me, the ordinary adult students are members of extra-mural science classes. Some of my students have been 'typical WEA students' (I hope to undertake an investigation into the previous activities of science students) but I suspect that most have never attended courses in social and other studies of the traditional kind, and that probably their introduction to adult education has been recent and through science classes. I hope that one day they will be attracted to social studies. Human and social biology, or social medicine, will form a bridge between science and the social studies over which traffic can pass in both directions. I would re-emphasise that human society cannot be fully understood without studying it from a biological

and medical angle. With the importance of understanding the role of technology in civilisation I am not concerned here.

Finally, in an article which I regret to say has had to be critical in the main and will appear to be insufficiently appreciative of the many interesting and wise things Professor Peers has said, I shall end on a note of agreement. The report concludes with the hope that the development of science in adult education will help to 'contribute towards a reintegration of science as an indispensable part of a liberal education in this modern age'. I am confident that science can be used to this end, and that, as Professor Peers says, 'the real case for science as a part of the general education of the adult citizen is exactly the same as for history, literature and the social sciences'. My chief regret is that in making this contribution there has been neither space nor time to justify this belief by marshalling the ideas one has gained from science which establish it as a humane study, with its own special insights into the nature of man and his social relationships. To this subject I hope I may be able to return on a future occasion. I will conclude by recognising the debt which all of us interested in this subject owe to Professor Peers for stimulating the discussion which is taking place.

DISCUSSION GROUP ADVENTURES

by *A. H. Radcliffe*

Formerly Vice-Principal, Forest Temporary Training College

THERE are three stories to be told, two of definite success, one of possible failure—but we have hopes! The beginning of the first success story dates back to one of the blackest nights of the black-out in 1942, when in response to a carefully planned publicity campaign, 170 people came to the Leytonstone Branch of the Leyton Public Libraries to hear the late Dr H. G. Stead and Professor O. Koster, of Prague University, talk on the subject 'EDUCATION AND DEMOCRACY'. Those attending were asked to indicate on slips of paper if they were interested in the formation of a discussion group to continue consideration of the matter raised and to state a preferred evening. Over 100 slips were handed in, and a fortnight later 70 people attended the first meeting of the group. It was decided to hold meetings weekly, some to be addressed by speakers specially invited as authorities on important educational topics, others—the majority—to be opened with short papers by members of the group. A selection of books dealing with educational matters over a very wide range was provided by the library services. A provisional syllabus was drawn up as a general basis for discussion, but matters of current interest or of immediate importance were always dealt with as they arose, leaving those of more general interest for subsequent meetings. Many speakers, eminent in the educational field, addressed the group, a number of them being from allied countries, and discussions were always lively and enlightening. Owing to the pressure of other work the leader had to resign in July 1947, and to general regret the group ceased to hold meetings. In the five years of this group's existence over 130 meetings were held. They had been suspended for a time during the flying bomb period, and attendances suffered during the V-2 attacks, at which time meetings were being held monthly. Nevertheless, despite blackout and general enemy action, an average attendance of between 50 and 60 was maintained over the whole period.

It has been suggested that an attendance of this size indicates that the term 'discussion group' in this connection is a misnomer: one should speak rather of 'public meetings'. The point is of little conse-

quence, but it should be stated that the atmosphere of the meetings was always that of discussion and not merely of question and answer between a member of the audience and the speaker. It is true that a number of people who attended regularly made no contribution to discussion, but the effect upon their thinking about educational matters as a result of regularly listening to others discussing them should not be minimised.

Before suggesting reasons for the success of this venture it will be profitable to pass on to the second story, thereby getting some basis for comparison and possibly for generalisation. In Autumn 1950 the leader of the former group was again available, the interim period at the library having been taken up with series of lectures on 'The development of the child', 'The mind of the child', 'The individual in society', and 'Some danger factors in contemporary European affairs', in co-operation with the University of London Department of Extra-Mural Studies, thus affording some time of continuing activity between the two series of discussion group meetings. It is of interest to note, however, that a number of those who were regular at the first discussion group did not attend the lectures, but reappeared at the first meeting of the second discussion group; and also that those who attended the lectures included a number who attended the meetings of neither discussion group.

By now the new Education Act was operating as fully as the Ministry deemed possible, and education could therefore no longer be regarded particularly as a 'hot' topic. But already the post-war world began to take on aspects unanticipated while hostilities continued. People were surprised and perplexed, and the discussion of current affairs in general seemed now to be the approach most likely to win popular support. The new group was announced but was not given the wide publicity of the inaugural meeting of the first group because the new series of meetings was a continuation of current library activities rather than a special venture in the particularly difficult period of the war years. Before each session of winter activity at the various libraries in the Borough, a large number of persons in the area known to be interested receive copies of the Libraries Committee's brochure 'Opportunities', which sets forth all that is offered including, besides the discussion group meetings, play-reading meetings, music recitals, film shows, art and other exhibitions, etc. To keep the public informed about topics to be discussed by the Group, and to widen the range of appeal, a week or so before each meeting

the topic is posted up on notice boards specially reserved for the purpose at the entrances to the various libraries.

Meetings were planned to be held fortnightly, and a syllabus of topics of apparent current importance was presented for the first three months session. The response was good, the average attendance for this being 47. Each meeting now began with a talk by the leader on the subject chosen for discussion. Attempts have consistently been made to reduce the length of this talk from its customary 30 to 40 minutes, but so far without success except in a very few instances. No presentation is adequate as a background or basis for discussion without a carefully-planned laying-out of the essentials as such and in their relationships to one another and to wider issues—and this takes time. From the first meeting, the actual discussion of the leader's talk—lasting a further 1 to 1½ hours—has been invariably stimulating and informed, presenting many conflicting points of view, and many problems for the leader in handling the discussion, checking statements made, providing additional information, reference and so forth.

For the next three months it had been planned that the syllabus should be drawn up by the group and the leader in collaboration. Actually, this did not happen: instead it was decided that group and leader should at the close of each meeting decide what should be the next topic according to the turn of events. This has proved to be the most profitable and challenging method and has been adhered to. The term 'turn of events' needs to be freely interpreted. Beneath the issues of immediate and obvious significance are the deeper ones of which the more immediate are but the present manifestations. It has often been felt that we should look into these deeper matters for an understanding—or at least a clearer one—of what appears to be afoot. So such topics as the following have been included, and these have provided some of the most productive discussions:

'Will America destroy democracy?'

'Conditions of European survival'

'Conditions of Britain's survival'

'China—Russian satellite or world power?'

Examples of topics of more pressing concern at various times include: 'Do we quit the Canal Zone?'

'Policy in British Guiana'

'Should Central Africa federate?'

'Trieste'

Lying somewhere between these two types of topics, or perhaps inclusive of them, one may mention:

‘Toeing the American line’

‘The Future of Germany’

‘Crime in Great Britain’

• ‘Is a non-aggression pact with Russia possible?’

Sometimes it is felt that a second evening should be given to a subject, further investigation and elucidation being desirable. When this has happened the title appearing on the noticeboards is changed for publicity purposes.

The average attendances at the first twelve meetings of this group was 44. The following season showed a rise (50), the next a fall (32): and the series just concluded (March 1954), after a rise to 37 before Christmas, fell to 22 during January-March.

The third story is of a group started in the Autumn of 1952, under the same leader, in an area in many ways different from that in which the first two groups have functioned. In the latter case, the library lies in the heart of the main shopping centre: it is a comparatively new building—opened in 1934, planned for the provision of cultural amenities as an extension to its normal book-lending services, the whole evoking an atmosphere appropriate to book-browsing, congenial to study and conducive to artistic experience and enjoyment. Here was recognised the fact that in the immediate vicinity were people to whom facilities of this nature would be welcome, and for whom therefore their provision would be fully justified both by their actual use and by automatically wider and more thorough use of the book services. The total provision, or at least its possibilities, in these circumstances, was calculated to make an immediate impact upon the residents: that it did so is proved by the enthusiasm spontaneously engendered for the new building and all it had to offer.

The library where the group was begun in 1952 is a much older building in an area remote from shopping facilities of importance and therefore on the fringe of everyday local intercourse. The tradition here is one almost exclusively of book borrowing: facilities for cultural activities have to be connived at piecemeal, and even then, whatever publicity they may be given they will, in the main, be contacted only by those already using the library's book service. The position is thus reversed as between these two buildings. In the first, the extra book provision catches the public eye and extends the use of the books: in the second, the book borrowers form at least the

nucleus of those who may be prepared to consider using the added facilities. Building up a public for the use of the wider services thus encounters difficulties which need no stressing. Such difficulties certainly have been encountered in the attempt to run a discussion group here. Publicity has been identical with that accorded to the second group, the room in which the meetings are held is quite a pleasant one, the same topics are dealt with at one library one week and at the other the following week; the librarian in charge has given unstinted effort and has shown enterprise and initiative in contacting people, attracting attention to the meetings in more general ways and backing the group leader at all times to the full. Yet the average attendance over the 24 meetings to date is only 11+—although a special effort was made at the beginning of 1954 to increase that number. The smallness of the attendance tends to create problems of its own which serve to perpetuate it. Probably three times the number of people who have attended on any one evening have actually attended once or twice, and some of these have made contributions to discussion which have raised hopes of advance, but after a meeting or two, it seems that, owing to the fact that there is so little challenge or response to what they have to offer from the few other people present, they drop away and are not seen again. Putting it another way, if it could be arranged that all who have attended at one time or another could be brought together on one evening the group might well be established. This is of some importance because it suggests that the number of people in the area alive to the problems of the modern world is greater than that indicated by attendance at the group meetings. It is interesting to note that the Director of Education for the Borough who attended, as it happened, on the evening of the group's lowest attendance reported to the County authorities that in his opinion the character of the meeting in all its aspects was of such value that the group should continue in existence.

From the telling of the three stories and the incidental comments already made certain conclusions emerge:

1. There is a public, small in number—far too small—but anxious to come to grips with modern problems. This public is prepared to listen to a statement of information and opinion amplifying and/or co-ordinating those provided by the Press and other agencies of information to discuss with others—or at least listen while others discuss—the various issues, political, economic,

social, ideological, arising, and in some instances to pursue matters further by individual study if given some guidance, as the issue of books relevant to current affairs at the meetings indicates.

2. The size of this public tends to vary as circumstances alter. The first group was numerically more successful than the second because the war was forcing people to think about immediate issues, and this in its turn induced thought about a post-war world in which the repetition of the follies that led to war might be obviated. No intelligent and intelligible scheme for post-war reconstruction was likely to go unregarded or undiscussed. People were living generally with a heightened sense of awareness of things that seemed to matter. The attitude of mind is indicated in the fact that during the war years, in spite of all the danger and inconvenience involved, attendances at art exhibitions, lectures on art, etc., music recitals and so forth at the library were higher than ever before or since.

Today the cold war is less compelling on the attention however much it may nag in the background of one's thoughts. It is easier to forget it: the problems are so vast, so numerous and so complicated that it seems almost more desirable to forget—certainly it is more comfortable. 'What can *we* do anyway' is indicative of a very widespread mood, especially in days when the counteractions of entertainment provision are so vast and varied. In the changed circumstances the inquiring public seems to shrink and group attendances are inevitably smaller.

3. The character of this public should be noted at least in some of its aspects. It represents, as we have met it, a cross-section of the thinking members of the general public in all the social grades of suburban society. All political parties are represented and their views and policies are referred to in discussion. Few of these people it would appear are attracted by courses of lectures on current issues as provided by the Workers Educational Association and similar educational organisations. It is not so much—although it may be this in some degree—that they are unprepared for serious study, but that there is a feeling that such courses are in effect by their very planning and conduct remote from the issues that arise day by day and demand or even compel immediate thought and attention. The individual topics must be hot, or their heat must be felt very close to the surface of things, as in the deeper issues referred to earlier. The writer is convinced

that the second group—the 'CURRENT AFFAIRS' Group—has been held together as much as anything by the fact that until one meeting has closed, no one is certain what will be the next topic for discussion, although just because events are current, many shrewd guesses can be made and appropriate suggestions offered.

4. This leads to a final conclusion of fundamental importance. Since we stand or fall as a nation on the degree to which our people are aware of the nature of the problems we have to face and are prepared to take action accordingly, no opportunity of intensifying that awareness should be neglected. Press, radio, television, etc. all have their part to play as, of course, have the detailed courses of study already referred to. But the open forum tends to receive less than its due share of recognition as an informing and stimulating agency. It is something requiring conditions falling outside the scope of practically all the accepted adult education provision: and it is unlikely to be satisfactorily catered for by any corporate agencies like the church, co-operative societies, and the like, all of which are necessarily suspect of some kind of bias from the moment they announce their first meetings. Frankly, the present writer, having no official connection with the library services, can think of no agency which can make the appropriate provision so satisfactorily as the public library, where political or other bias is taboo by the very nature of things, where there is already a free coming and going of the local population in a building for the services of which it is itself financially responsible in a large measure, where there is no charge for admission, no 'homework' except that which is individually sought and independently pursued—and where there are no obligations of any kind but the observance of the ordinary decencies of public discussion. The lack of real success in the third group indicates that this is not all. Each locality will have its own problems, some of them apparently insurmountable, but by no means necessarily so. Whatever the difficulties, the importance and proven value of the open forum are such that its wide establishment should be pressed forward with all urgency.]

THE GREAT BOOKS DISCUSSION PROGRAMME

by J. H. Levitt

Organising Tutor West Lancs. and Cheshire District WEA

THE Programme is the work of the Great Books Foundation, an American adult educational organisation with its main offices in Chicago. It was established in 1947; since then, it has grown to a membership of over 20,000, with discussion groups in most of the United States and also in Canada. The foundation is not an association in the way that the WEA is—that is to say, it has no life for its members apart from its classes. These classes—in fact, they are discussion groups—are sponsored by a wide variety of other organisations. Most obviously there are public libraries, women's clubs, churches, and community centres; but industrial concerns, banks, military bases, trade associations and government institutions are also interested. Though these various sponsoring bodies may charge a fee to members, the Foundation itself has no subscriptions; its revenue comes from elsewhere. The second largest item on its balance sheet is the sale of the special cheap editions of the Great Books which it publishes, and which participants are encouraged to buy. (The eighteen texts for the first year's work are available, boxed, for \$11 the set.) Other help is received from some of those many charitable and educational foundations to be found in America. The Fund for Adult Education has given over half a million dollars in the last seven years; the University of Chicago, \$130,000; The Old Dominion Foundation, \$50,000; and the Encyclopaedia Britannica \$80,000. There is a varied list of other benefactors, ranging down to the National Foundation for Education in American Citizenship which gave \$1,000.

The programme itself is a formidable one. It is the same for all discussion groups in the movement; it envisages ten winters' steady reading, at the rate of one major text per fortnight; and eighteen of the Great Books are tackled each year. (Each year has eighteen discussion meetings, at fortnightly intervals.) The first meeting in the first year course is concerned with the Declaration of Independence and three chapters of the Old Testament; the last, with the Communist Manifesto; and in between are found the following: Plato: two books of the *Republic*, the *Apology* and the *Crito*; Thucydides:

nine chapters of the *Peloponnesian War*; three plays of Aristophanes; a book of both the *Ethics* and the *Politics* of Aristotle; some Plutarch, some Augustine, and some Aquinas; *The Prince*; some Montaigne; *Hamlet*; Locke's second essay *Of Civil Government*; two books of the *Social Contract*; part of the *Federalist* and the United States Constitution; and the *Wealth of Nations*. The second year includes the *Odyssey*, part of Herodotus, two plays of Sophocles done together, more Aristotle, Plato, Lucretius, and Marcus Aurelius, among the ancient texts; and *Gulliver*, the *Areopagitica*, Kant, Mill and Mark Twain among the more modern. By the sixth year members are tackling Chaucer, Vico, Hegel, and Tolstoy. Lists for the seventh, eighth, ninth and tenth years are still under revision and are not yet announced.

The procedure is relatively simple. There are no teachers—"The only teachers connected with a Great Books discussion group are the authors of the books themselves"—but members are pledged to read the scheduled work in the fortnight before the meeting. At the meeting, they discuss it. Each group has two discussion leaders, with the task of asking questions (but not answering them), encouraging the backward and checking the forward, guiding the discussion into the most profitable channels and keeping it to the point. They are forbidden to give anything like a lecture, and should themselves talk as little as possible. They are not necessarily people with academic qualifications; indeed, if they have them, the Foundation would consider them irrelevant. They are unpaid, and volunteers. Their training consists of a course of ten weekly meetings, followed by periodical refresher courses.

It is not claimed that the books in the Programme are the only Great Books, or even the greatest; indeed, some obvious omissions can be seen. There is, for instance, nothing of the New Testament, and only three chapters of the Old; no *Prelude*, no *Golden Bough*, nor anything written east of Damascus. The programme is a carefully selected one, and the basis of selection is the interest of the ideas they contain, and their relevance to the present.

Discussions are therefore not concerned with the historical contexts of the works; nor with any sort of information that can be given about them. If the leaders have this information, they must keep it secret. Nor are the discussions to be very much concerned with aesthetic aspects of the Great Books; one can guess that in considering *Henry IV* (in the sixth year) it will be Shakespeare's political

ideas, rather than his comic achievement, that will be stressed; and the text of Tolstoy chosen is not *War and Peace*, but the Epilogue to it. It is not intended that the participants shall develop into specialists of any sort, for the programme is clearly offered as a corrective to specialism, and devised to produce the sort of mind that can pass readily from Newton's *Principles* (selections) to Boswell's *Life of Johnson* (selections) and then on to Kant's *Prolegomena*—as, in fact, it must do in the sixth year. The programme is solely concerned to develop within the individual powers of independent reasoning, by putting him in touch with the best that has been thought and said about the more permanent human dilemmas for him to exercise his mind upon and arrive at his own answers. As the Statement of Policy puts it, 'The end of liberal education is the self-aware individual, conscious of his relationships to his society and the universe around him. The Foundation believes that its programme is the best way to attain this end: through group discussion, where adults meet as equals, of books that set forth the basic problems of all men and the most significant answers man has evolved to these problems, throughout history.'

An attempt at assessing the value of all this should be directed at two points: whether, in fact, the sort of discussion the Foundation believes in is really the best way to the end we're all after—this is a theoretical point; and whether the scheme effects anything in practice. How well, in fact, do the groups function? Successfully, or not successfully, or successfully-after-some-practice? And is what is achieved in the minds of members of a successful group really what the Foundation wants—or is it some substitute for it?

Some hint of the answer to the first of these questions is given by Mortimer J. Adler, a scholar who has been connected with the movement from the beginning, and whose reputation is not merely an American one. In a lecture, reprinted as a publicity leaflet, he is warning potential participants of the rigours of their path.

... Every group I have ever seen, every group of persons who have joined together to read and discuss the Great Books, do it very badly in the first two years. They cannot read very well. Their leaders cannot lead the discussion very well... Let me plead with you, therefore, not to start unless you are prepared to stick it out through those dreadful first two years... There are obviously difficulties, therefore. Equally obviously, the Foundation is aware of them.

One would expect to find that the discussion leaders were the weakest links. The Foundation relies upon the Socratic method—the phrase is an official one. It obviously depends, therefore, upon a sufficient supply of Socratic minds. It is perhaps unfair to suggest that this is what civilisation itself is usually short of; it isn't the whole of Socrates that the Foundation wants in a discussion leader, but merely one of his talents—that of asking significant questions. The ideas around which the talent must operate are given by the Great Books. This seems to me to beg a question—can one in fact ask the right questions merely on general principles of discussion? Can you divorce Socrates' own discussion technique from the rest of him? The Socratic dialogues are carefully-wrought works of art, and the extent of their success is the extent to which they mislead the reader into thinking that Socratic discussion is easy. When the technique works best, it is in my experience almost always in the hands of a leader who has something to contribute of his own. To know which questions are likely to be fruitful is not something you can learn merely by practising the leading of discussions; it requires also a deep understanding of the subject being discussed, and is in fact the most difficult part of any discipline of study. Without this, a pleasant and amiable exchange of ideas can take place, and much enjoyment can be gained; but can very much progress be made? And if it can, couldn't more be made under the guidance of a professional teacher?

"As far as the participants are concerned, their danger is indigestion. Any organisation which insists upon serious reading deserves support; and if it directs attention away from contemporary works, it is putting an emphasis in a valuable place. And there is no doubt that the Great Books deserve reading; the extent to which the average literate man knows their titles, even if he knows no more, is evidence. Most people who ought to have read them, haven't; a random handful of acquaintances confessed to an average acquaintance with less than 30 out of the first 108 titles, which was about my own score also. Even so, is the best way of approaching them really the Foundation's way—two weeks' reading and a discussion apiece? In the fifth year, the *Inferno* and the *Purgatory* occupy one fortnight, and the *Paradiso* the next—four weeks for the whole *Divine Comedy*—followed immediately by Pico della Mirandola, Berkeley, Newton, Boswell and Kant. There can be no chance of a complete view of Dante in this. The Foundation would claim that a complete view is not their business—the key ideas are what matter, and these

can be extracted in the time allotted. There is perhaps something in this; but not enough. For, if it is admitted that an intelligent man needs more than what they offer him from the Great Books, when is he going to find time to acquire it? A serious participant could do no serious reading apart from the Programme as long as he followed it; and the Programme lasts for ten years. That is to say, a fifth of his adult life is to be devoted to treating in a limited way certain aspects only of these books; and that, at a pace that must be difficult to keep up with.

The Foundation sacrifices much for the sake of ideas, therefore; and this is worth looking at further. Man does not live by ideas alone; and, if the liberally-educated man is one who is 'conscious of his relationships to society and the universe round him', those relationships are not exclusively intellectual ones, nor even largely so. But when the Programme allots one evening's discussion to *Macbeth*, for instance, it is obvious that what will be stressed are not the processes of the play—the succession and organisation of images, events and characters which create in the reader a total human experience and extend his awareness into fields difficult to sum up in mere words—but something quite different and, from an aesthetic point of view, largely irrelevant. To treat *Macbeth* as a source of ideas about the universe only, is to miss the point of it; and the Programme must miss similar points quite frequently.

Ideas do matter, of course; but they matter in relation to facts. One would think that to discuss them in isolation from the conditions that induced men to arrive at them would be to treat them for more than they are worth, and tend to create the sort of mind that bases its beliefs upon other ideas alone, instead of upon ideas and observation. But as far as facts are concerned, the official attitude is curiously disparaging. 'Matters of fact can waste time,' reads the Guide to Participants. 'Questions of fact can only be settled by turning to the facts themselves. If such an argument arises, either pass over it, or grant the disputed fact for the sake of discussion.' Two things are ignored here: first, that usually the facts are neither as readily accessible, nor in as little need of interpretation, as it implies; second, that the discipline of finding and interpreting them is both more difficult and more valuable than the facile handling of ideas in isolation from them. But this discipline is not encouraged by the Programme. For it is noticeable that the advice above—either to pass over a factual question or admit it for argument's sake, ignores the

most obvious alternative: why not, indeed, go and seek the facts?

Humility before the facts, therefore, is unlikely to be developed in the participants, and neither is the very rare quality of refraining from postulating general ideas in circumstances where facts do not warrant it. The alternative to this is a sort of knowledgeable glibness arising from a belief that things are easier than they in truth are. With it, there may well go an absence of that larger human sympathy that the arts can offer if approached for what they are rather than what they say.

Though width of reading in the classics is a valuable thing, it is less valuable if it implies a limitation upon what is taken from them. Would a student who had spent a whole session on the detailed study of perhaps three plays of Shakespeare be in a better or a worse case than one who had spent the session reading rapidly and discussing briefly eighteen of the Great Books? There are things that are more valuable than having read a lot; does one really develop a sound general outlook by discussing many things in a general way?

To conclude. These criticisms are chiefly theoretical; one would like to see the Programme in action. In practice, the Foundation does bring adults together for serious discussion, and does insist on systematic study. Though the outside observer may feel that there are better systems of adult education, the student cannot help but gain something from following the programme for several years—even if what he gains may not be exactly what the Foundation hopes he will gain. Most human institutions have their failings; to criticise the Great Books Foundation should not prevent one appreciating the sincerity and thoroughness with which it pursues its objects.

NEWS FROM THE FIELD

ACTIVE APPRECIATION—TWO EXPERIMENTS

I. GLYNDEBOURNE OPERA SEASONS

Although the greater part of the audiences at the operas at Glyndebourne come down by special train from London there is a growing public of local people from Sussex. Local librarians have reported that they are constantly asked for books, scores and plots of the operas in the Glyndebourne repertoire while WEA branches have shown a growing interest in opera courses.

It was these facts which prompted the federation of WEA branches in East Sussex to arrange a course on this year's Glyndebourne Opera Season on a weekend in June soon after the season began.

It was felt that such a course should be meticulously arranged with every little detail considered so as to keep within the superb Glyndebourne tradition of perfection. It was therefore held at Southover Grange in Lewes—a fine well preserved Elizabethan House and garden now owned by the Lewes Town Council. A special exhibition of pictures, photos and paintings of Glyndebourne was arranged in the lecture room, while a fascinating 'mobile of Glyndebourne' gently floated in the breeze. WEA members provided abundant bunches of flowers to decorate the room.

The principal speaker was Mr John Christie who told of the beginnings of Glyndebourne and amused the audience by acting the various ways in which Banquo's ghost could be portrayed! His talk which drew over 90 people, was followed by lectures on Mozart's *Don Giovanni* and Stravinski's *Rake's Progress* by Mr Michael Lane. The Oxford University Extension Lectures Committee Music Lecturer spoke on *Ariadne auf Naxos* on the Sunday morning and on *Il Barbiere di Siviglia* in the afternoon.

Through the most helpful co-operation of the BBC those attending the course were able to listen to the broadcast of *Il Barbiere* from Glyndebourne. A number of those who came to the course had not been to Glyndebourne but were familiar with its productions over the radio; this group and those who regularly attend the operas found the course most helpful and stimulating.

Due to its success a far more ambitious series is planned for next year. With the kind co-operation of Mr John Christie and Glyndebourne Opera a partly residential weekend course on Opera is planned to be held at Glyndebourne on April 16th and 17th. Residence will be in Guest House, in Lewes.

During the 1956 season it is planned to hold two lectures each Sunday in Lewes on the operas in the Glyndebourne repertoire and for the Edinburgh Festival.

This is just one small instance of the transference of the Glyndebourne ideal into other fields. Although the courses are in no way part of Glyndebourne they would not be possible but for their kindly help.

2. PLEASURE IN PAINTING

A belief that most art courses fall into two distinct categories prompted this experimental course: either they teach the method of painting but students do not study the paintings of the masters or they teach the appreciation of art with little regard to method. Both the lecturer and organiser of this course felt that the two should not be rigidly divided as one cannot fully appreciate pictures until one has had a little experience of handling a brush and has learned the meaning of composition, colour combinations, form and line. Conversely that one's own technique and ideas in painting are greatly helped and influenced by a study of the master artists.

A four session 'pilot' course on four Sunday afternoons was planned to see how this idea could be put into practice.

In the first session, held in the Adult Centre, Hove, Mr John Mellon, painter and scenic designer, outlined the materials most suited to the beginner and demonstrated the method of starting a picture by painting a landscape in poster colours. After the break for tea he showed a number of famous paintings by old and contemporary masters by means of an epidiascope. He discussed each from a technical and aesthetic point of view.

Most members of the class took advantage of a special bulk order from Messrs Winsor and Newton's of a selected set of seven poster colours and two brushes which were promptly delivered for the next week's session.

This next session was held at Poynings village near Hove—the South-down bus company putting on a special relief bus at no extra cost. The members of the class selected their own subject, the lecturer only helping them if they asked for advice.

The following fortnight the class met in Hove Art Gallery where they toured an exhibition of contemporary paintings. It was most interesting to see how already both their critical faculties in art appreciation and their knowledge of the painter's difficulties and limitations led to much informed and lively discussion.

The fourth and last session was held at Hove Adult Centre when each member's paintings were anonymously shown in mounts and firmly criticised by the class. Here again the results were interesting; an un-



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deniable awareness of the paintings seen had influenced them but had in no way altered their naïve charm. After this the lecturer concluded the course by painting a still life of ordinary kitchen utensils as a representational 'still life' and a second painting of the same objects as a flat pattern cubist painting.

Those who attended the class were loud in their praise of it and asked for it to be repeated in a more extended form during the winter as is now being arranged.

The course was made possible by the aid of the *Brighton and Hove Herald* in a free editorial advertisement, the WEA in the sponsorship of the third session, the various organisations mentioned for the loan of rooms, etc. and by the help and enthusiasm of the lecturer Mr John Mellon and the members of the class of 25.

K. G. RITHERDON.

WERNETH PARK STUDY CENTRE

The Werneth Park Study Centre lies on the top of a hill in one of Oldham's residential suburbs. Before it lies the park from which it gets its name. From its windows, beyond, may be seen a forest of tall chimneys and the dark outlines of massive cotton mills. Anybody who would like to see an outstanding example of a Lancashire industrial landscape could not find a better viewpoint.

Previously the Werneth Park Study Centre was the private home of a prominent Oldham family, and it was the last member of this family, Miss Marjory Lees, who gave the house and the park to the County Borough in 1935. Miss Lees had prepared for this long before, purchasing various interests which enabled her to make her gift quite complete. As far as the house was concerned, she suggested that it should be used as a Regional Museum and Library. In fact it has become both of these things, but also something more. The house passed into the care of the Oldham Libraries Committee, which transferred to it a collection of pictures previously presented by Miss Lees' father to the local Art Gallery, many of them water colours by well-known masters—Turner and Constable may be mentioned as the greatest among them. It was the wide conception of the uses to which, it was decided, the house should be put which makes it interesting to adult educationists. A booklet commemorating the foundation of the Centre says:

'The building would be a place of study for all who might have a definite desire for research in Literature and the Arts and in anything appertaining to the culture of the mind; no earnest student would be banned from entrance, but no mere reader without object would be welcome.'

As a consequence the house was designated, not Museum, not Refer-

ence Library, but Study Centre. There may be some other place somewhere, but I have never heard of it, which has this appropriate, simple and unassuming name. Personally I much prefer it to Adult College, People's College, and the other names commonly attached to institutions for what is called non-residential adult education. But then, of course, the Werneth Park Study Centre exists simply to provide facilities for study; recreational activities and the promotion of a corporate spirit among its users are not aims which it is necessary for it to pursue.

A visitor to the Centre on a winter evening might see through a window, as he approaches the building, members of the Oldham Microscopical Society pursuing their interest. Entering the building he might find, in a large room on the right of the entrance hall, a University Sessional Class on Astronomy meeting under a tutor from the Jodrell Bank Experimental Station, or a Tutorial Class on Human Anatomy and Physiology under a tutor from Manchester University Faculty of Medicine, or a Tutorial Class on Social Psychology.

The same visitor, if he called on a Spring afternoon would find several students in the Library, now devoted mainly to Natural History under a co-operative scheme for the specialisation of Libraries adopted by the Libraries of the North West, one or two people looking at the carefully arranged exhibits in the Museum, and one or two sitting privately in other rooms improving their Spanish or Russian or German or French with the aid of the Linguaphone Records which the Centre will lend for this purpose.

Adult education classes and members of appropriate local societies, as I have indicated, use the Centre, but the people who really justify its existence are the holders of readers' tickets. There are about one hundred of these, a number that has remained more or less constant since the Centre was first opened. Readers have to pay a small annual subscription and, in the main, they are people who join in order to follow a specific course of study. When this is finished some let their membership lapse, but there has always been a steady flow of new applicants to take their places.

The Centre is interesting in itself but it has a special interest for adult educationists because it belongs, not to the Oldham Education Committee, but to the Libraries Committee. It is thus an extension of Public Library Activity which creates a valuable link between the normal functions of a Library and Museum service and those bodies engaged in the provision of opportunities for further and adult education. Because of this it might be studied with profit by other public library authorities. I have no doubt, on the other hand, that any adult educationist who examines the Centre and its work will agree with my view that, in the adult educationist's Utopia, there will be a Study Centre in every suburb.

W. E. STYLER.

ADULT SCHOOLS WITH A FUTURE

There are in Great Britain some 600 Adult School Groups, organised into some 20 County Unions and all co-ordinated by the National Adult School Union. One aspect of the work of the national body is to keep before its constituent members the shape of things to come and the necessity for relating the work of the Schools to changing times and manners. With this in view a National Conference was recently convened at The Hayes, Swanwick, Derbyshire, from September 24th-27th, at which some 270 representative members were brought to grips with present challenges and opportunities. The theme of the Conference was indicative enough—'SCHOOLS WITH A FUTURE'. Every attempt was made to prevent the dissipation of mental energies in vague generalities, certainly to prevent escape into fields of political theory or philosophical abstraction—so dearly loved by adult educational audiences. The occasion was severely domestic and was successfully confined to that purpose.

In an opening address, which came from one of the Movement's chief National Officers, the characteristics of Schools with a future were succinctly outlined as being those of (1) Quest, (2) Capable Leadership, (3) Mobility, (4) Informality, (5) Clarity of Aim, (6) Missionary Zeal. The importance of these characteristics requires for appreciation a knowledge of present weaknesses. Thus the note of Quest would and should discourage meetings in which, whether in religious or political issues, the answers were deemed to be known from the start. Likewise the Movement needs much strengthening on its teaching side. As regards mobility, too many Schools are chained to derelict buildings of their own which have long served their purpose and are in any case geographically outmoded; the Schools might learn from the WEA to meet wherever most convenient to those concerned. Many excellent Schools today meet in private houses. Again, the old formalities, largely devotional, may well be an obstacle to the wider community, not brought up in the old traditions, and certainly to those who could not share the pieties but could profit by the comprehensive interests and studies of the Movement as a whole. The Aim of the Schools was clearly and briefly redefined in 1948, a definition strongly commended to members' memories.

Subsequent speakers dealt with the various methods which had proved successful in recruiting new members. The metaphor of fish-catching proved singularly productive of ideas for methods. The doyen of the Adult School Movement, Barrow Cadbury, was young enough at 92 to suggest not only some of the sections of the community where members might successfully be found but also some of the clerical niceties which would improve the records kept by School Officers. He made a characteristically generous gesture of material aid in that matter.

The greater part of the Conference was devoted to Group work in which the following two sets of questions were thrashed out in detail and reported upon for further thought and action:

- I. *'The Adult School has HAD it'*
 - (a) If you know anyone who says this, what reason does he give?
 - (b) What is your reply?
 - (c) Is there a better reply?
- II. *'It all depends on ME'*
 - (a) What has your School done during the past year to gain new members?
 - (b) What can your School do, after Swanwick?
 - (c) What will you, personally, undertake to do?

The findings of the Groups in detail and the general report of the Conference are published in a special Supplementary number (issued in November) of the Movement's monthly Journal *One and All*.

The Conference closed with an Address by Dr H. G. Wood, formerly Warden of Woodbrooke, the Quaker Educational College in Birmingham, who summarised the tensions evident in the Movement at the present time and suggested the elements of religious faith which must underlie any ultimately successful effort.

A notable session of this Conference was devoted to a scripted review of 'WORK IN PROGRESS'—a feature programme depicting the immense variety of activity and interest occupying many different types of Adult School in all parts of the country. In response to demands this feature programme has been manifolded and may be obtained from the National Office of the NASU, 35 Queen Anne Street, London, W.1, at a charge of 2s. per copy.

W.A.H.

THE INFORMATION SHEET SERVICE OF THE NATIONAL FEDERATION OF COMMUNITY ASSOCIATIONS

The appearance this month of a particularly varied and useful bunch of INFORMATION SHEETS reminds us to make known to our readers a valuable service which one of the constituent bodies of the Institute has been rendering for some years both to its own members and to any other subscribers who cared to make use of it.

The Information Sheet Service was started by the Educational Centres Association and the National Federation of Community Associations in April 1946 as an experiment. Its object was to lay the foundations for a two-way flow of information linking the growing number of Community Associations, Community Centres, other neighbourhood groups, Educational Centres, Local Education Authorities and interested individuals who are concerned with the development of the community.

Since February 1948, the service has been on a permanent basis. Each Information Sheet provides detailed, factual information upon one subject only and is written specifically for the local secretary, warden or organiser. In this way it is possible for each Sheet to be passed to the sections or persons most directly interested in the information provided. The system makes it possible for the information to be filed afterwards for future reference under its Subject heading. Additional copies may be purchased as required.

The Information Sheets are of two types with sub-divisions:

(1) *General*

The Purpose of Community Organisations	Management
Buildings	Public Relations and Publicity
	Equipment

(2) *Activities*

General Activities	Films	Physical Recreation
Art	Holidays	Public Affairs
Community Service	Homecraft	Visual Aids
Drama	Indoor Recreation	Women's Groups and Sections
Education	Music	Youth

Periodically each Information Sheet issued is looked at in the light of fresh developments and, if necessary, is revised. Sheets revised are sent to all NFCA members and to subscribers.

A full list of the Information Sheets already published will be sent free of charge upon application to The National Federation of Community Associations, 26 Bedford Square, London, W.C.1. A set of back numbers can be obtained by new subscribers at the special price of £1 15s. Two attractive and simple binders with guide cards have been prepared—one dealing with General subjects, the other with Activities only—for those who wish to file their sheets for easy future reference. Price 6s. each, or 10s. for the two.

The current sheets deal with Self-Help Building Schemes, Exhibition Material, How and Where to Buy Art Reproductions and Originals and finally there is a list of organisations 'willing to supply speakers on controversial issues'. (It sounds a little as if they were willing to produce lambs for slaughter, until one begins to examine the 'controversial issues' and finds they include such gentle subjects as 'The Family', 'Home Life', etc. among the more vigorous themes for debate such as 'Mercy Killing and Sterilisation' or 'Crime and its Treatment').

The Editor of this journal finds INFORMATION SHEETS as useful in their way, as Whittaker's Almanak and recommends them warmly to all who are puzzled or liable to be asked for help by other puzzled people!

REVIEWS

FAMILY INHERITANCE: A Life of Eva Hubback, by *Diana Hopkinson*.
(Staples, 10s. 6d.)

It is five years since the Adult Education movement lost one of its distinctive figures in the death of the Principal of Morley College at the age of 63. Her daughter has now written a biographical sketch, to which Lord Samuel contributes a Foreword.

Mrs Hubback was a woman of great qualities. She had considerable intellectual powers, wide social and cultural interests, humanity, administrative capacity and restless energy. She threw herself into a variety of causes and had a part in the achievements which were made in her time in some of the fields of social welfare, the advance of which has been one of the outstanding marks of the twentieth century. Foremost among these, as her biographer shows, were the final steps in the emancipation of women—the work between the wars of the National Union of Societies for Equal Citizenship, of which Eva Hubback was first Parliamentary and then General Secretary from 1920 till 1927 and later President till 1938. Of the aims of the Union, the successor of the National Union of Women's Suffrage Societies, as summarised by Mrs Hopkinson, perhaps only one major reform remains unrealised; and that one, equal pay, is now round the corner. Some of these reforms were piloted through Parliament by the remarkable collaboration of Eleanor Rathbone and Eva Hubback.

By the outbreak of war, when she had retired from the Presidency of NUSEC, her main interests had shifted to the sphere of Adult Education. She had become Principal of Morley College in 1927 and held the post till her death in 1949. Meanwhile the Association for Education in Citizenship had been founded in 1934 with Sir Ernest (now Lord) Simon as Chairman and Eva Hubback as Hon. Secretary. The summary of its aims and achievements is brief and not entirely satisfying. The threat to democracy in 1933 was deeply felt by many and the question was how education could give more power to a democracy threatened not only by fascism but by the more insidious menace of loss of conviction. A series of special studies was instituted by teams of educationists on Education for Citizenship in Secondary Schools and other educational fields. During the war it contributed to Adult Education, especially in the Forces, a very useful series of study guides. There were also Conferences, one of which—held at Ashridge—one vividly remembers, with a wise and highly influential panel of speakers who set out to re-examine the meaning and significance of democracy in a world already too obviously plunging into totalitarian war.

In her later years she moved from the sidewalks of political activity into—if not the main highway—at least an important secondary road. As a member of the L.C.C. for three years, after the loss of her seat in 1949, a co-opted member of the Education Committee till her death, she rapidly made herself at home with the problems of educational administration in the metropolis. She became Chairman of the Primary and Secondary Schools Committee, and not only took a keen interest in the Schools, but showed a competence remarkable in so new a recruit. She is remembered with affection among colleagues who soon found that she not only knew what she thought should be done but—a rarer quality—was patient and tolerant in pursuing her aims.

It is however as Principal of Morley College that she will be remembered by the largest number of people. She had been a Tutorial Class tutor, and at Morley she held firm to high educational standards. But as she guided the College it became a place of broad interests and with a remarkable union of cultural—notably in Music—and social interest. She was one of the first to seek to permeate vocational studies (especially in social work) with the spirit of liberal education. And Morley was thoroughly democratic in spirit; men and women felt that it was a home in which self-governing cultural and social societies of all kinds freely flourished.

The bombing of the College was a severe blow: it had to find a home for many of its classes in a grim old three decker school: and though more recently, a more friendly and brightly decorated school has been put at its disposal, nothing can take the place of the buildings which were lost. It would be the best tribute to Mrs Hubback's memory if they could now be rebuilt, though successive Ministers of Education have been urged in vain to consent. However, the College under its Principal's leadership turned its necessity to glorious gain. Fortunately the newer wing with its library, its fine Music Room and classrooms survived. A closer intimacy developed. It was characteristic that Mrs Hubback took up her Principal's chair at one of the Library tables and was accessible to any student throughout the evening; and this is not the place to mention her other unorthodox improvisations.

A colleague who valued her counsel on the L.C.C. and knew well her work and aims at Morley is glad to offer a tribute to those sides of her work which were most directly concerned with Education. It is valuable, however, to be reminded of the background of social work with which for many years she prepared the foundations of her educational activity. On all these matters her daughter's memoir touches, though in too summary a fashion. Of her personality, of her wide circle of friends, of a family life too early bereaved by the death of her husband in France in 1917, and, apparently somewhat impoverished by so many outside activities, many glimpses are given. Perhaps the portrait is not completely

convincing, though for those who knew her in the latter half of her career it does provide many of the necessary facts for an interpretation. But she was not an easy person to delineate—she overflowed too untidily in so many directions. But in an age devitalised by the terrible casualties of the first World War she, one of its victims, poured out a ceaseless vitality; in an age of cynicism she inspired conviction; and in a materialistic mass civilization she spread about her the influence of friendliness, education and ceaseless effort for social improvement. It was time there was some record of her and Mrs Hopkinson is to be thanked for providing it.

H.C.S.

THE BIBLE. Commemoration Edition, British and Foreign Bible Society (7s. 6d.).

The Bible might be read occasionally—or dipped into—if it could shed those old black covers and get dressed up for 1954. The British and Foreign Bible Society evidently thinks so too and has accordingly produced an attractive copy of the Authorised Version, edited by John Stirling and most attractively illustrated by Horace Knowles. The maroon binding is just right. There are illustrations in the form of modern visual aids, together with route maps, time-signals and other aids. The edition is published to commemorate the third Jubilee of the B. & F. Bible Society (1804-1954) and could easily attract an adult educationist or two to give its contents some belated attention.

W.A.H.

PAMPHLETS AND REPORTS

Here are a score of items ranging from a single stencilled sheet to substantial pamphlets. Have we said clearly enough in the past that we are glad to let you have a look at them if you call at 35 Queen Anne Street—we like to see you as well—or that we will help you to get hold of them in some other way if you are interested?

Here is *The Highway* beginning Volume 46 with a new editor, Mr J. R. Williams, who announces himself on the front cover. The Ashby Report takes pride of place but there is room for two thoughtful articles by G. D. H. Cole and Ritchie Calder and for fitting tributes to lost leaders. Arthur Greenwood, Henry Clay and David Stewart of Australia. Do we need to say WEA, 3d.?

Last year's Jubilee fireworks are still sending out sparks. We have recently received *The Rossendale Branch of the Workers' Educational Association—a Brief History* by Professor Allaway, a prime mover, as the resident tutor in the area, in the formation of the branch in 1933, and Jessie Rawson. This vivid picture of difficulties and achievements is reminiscent of Williams and Heath's 'Learn and Live' in the way it uses personal experience to get below the recital of facts and figures. We have too few such modest but informing historians. (3s. by post from 310 Manchester Road, Haslingden, Lancs.)

A useful complement to this branch history is *The East Midland District of the WEA—an outline of its origin and growth*, written for the District Council by Mr E. C. Eagle, a Nottingham Staff Tutor for quarter of a century and a long-time District Treasurer. Any one reading these dozen pages will understand, if they did not before, how much is done with how little in a WEA District Office (1s. from WEA EAST MIDLAND DISTRICT, 16 SHAKESPEARE STREET, NOTTINGHAM).

Amongst annual reports we have those of the UNIVERSITY OF OXFORD—DELEGACY FOR EXTRA-MURAL STUDIES, to the middle of 1953 and, not inappropriately to be linked with it, that of the WEDGWOOD MEMORIAL COLLEGE, BARLASTON to March 1954. We like the growing note of confidence in this as in other Residential College reports, 'It is pleasant to be able to record that the most pressing (accommodation) problems have been solved . . . ' and 'It has been a successful year from the educational standpoint'.

And from further afield the *Sixth Report* of the NEW ZEALAND NATIONAL COUNCIL OF ADULT EDUCATION, one of those post-war Dominion bodies which are eyed with some suspicion by our voluntary bodies. This report is lively and confident enough to make one think how worth-while it would be if someone could reciprocate the visits made to Britain in the last year or two by leading workers associated with the Council.

From the premier dominion comes the printed version of Dr Kidd's report, as Director of the CANADIAN ASSOCIATION FOR ADULT EDUCATION, to

the 1954 Conference of the Association. How different the picture and the pattern from either Britain or New Zealand, but how willing the CAE is to examine and respect other endeavours. A document well worth reading that contains some useful lessons for ourselves.

Also from the CANADIAN ASSOCIATION, in co-operation with the FORD FUND FOR ADULT EDUCATION, more items from the *Learning for Living Series*. These substantial pamphlets, eleven in number, constitute a thorough review of much of the varied work that Canada includes within the canon of adult education. We pick for special mention No. 5—*The Joint Planning Commission*; No. 9—*Education in Public Affairs by Radio*; and Dr Kidd's own contribution, No. 11—*People Learning from Each Other—Summary Report*. Dollars notwithstanding, an enquiry to 143 Bloor Street West, Toronto 5, Ontario, Canada, will be worth making.

From UNESCO, two more in the increasingly useful series *Education Abstracts*, Vol. VI, No. 6 reviews documents concerning the *Education of Youth for International Understanding and Co-operation*, and No. 7 does a better job than we would have hoped as a *Preliminary Survey of Bibliographies on Adult Education*. Mr Kelly's 'Select Bibliography', together with Mr Legge's supplements are noted with high commendation as providing one of the three examples of the periodicity and comprehensiveness that may 'reasonably be expected of such tools'. The further comment that these works constitute 'Perhaps the most successful bibliographical venture recorded in this survey' is a welcome tribute to Mr Kelly, Mr Legge and their many collaborators. Where do we go from here? Annual Subscriptions 9s. 6d. single copies 1s. HMSO.

The simplest way we know to keep touch with Unesco's activities is through the *Unesco Newsletter*, a stencilled quarto record of about 10 pp. issued monthly. Circulation, to the best of our knowledge, is unrestricted—19 Avenue Kleber, Paris 16.

Nearer home, the YORKSHIRE COUNCIL FOR FURTHER EDUCATION, has issued a useful short report from a sub-committee, asked to study *Methods for creating the best conditions for continuous study by adult students in non-vocational subjects*. Its recommendations support the Ashby Committee in doubting whether 'Three Year' is an irresistible prefix to 'Tutorial Class'. The committee has in mind 'a form of syllabus which, without any initial commitment as to length should be evolved in consultation with the student group from year to year according to interest and capabilities, with the provisos that the course must have a defined central theme, a continuing nucleus of students, and only such an addition of new members in any year as will be compatible with proper continuity of work and will not "swamp" the continuing nucleus of students. It would be regarded as normal for such courses to aim at synthesis rather than specialisation, and they would often need a variety of tutors'.

We have referred before to the UNIT FOR EDUCATION IN THE U.K. IN

CURRENT COMMONWEALTH-AMERICAN AFFAIRS. This is an adjunct of the English-Speaking Union and a valuable *Report of the Union's Educational Trust*, covering the period 1946-1953, which incorporates a note on the Unit, has recently been issued. The fact that the Union seems to operate mainly at somewhat rarefied levels should be a challenge to all of us who proclaim the century of the common man. There is no doubt about the value of what is done—how do we make it grow?

We know that in Canada and the U.S.A., the *British Standards Institution Consumer Report—A quarterly review for women* (No. 1, September 1954), would be adult educational. Dare we so describe it here? You can judge for yourself by writing to 2 Park Lane, London, W.1. And what about *Winter Health Hints* from the Ministry of Health, Saville Row, London, W.1. They should at least be fashionable! After all coughs and sneezes not only spread diseases but may ruin *your* class.

Last but not least we shall be philistine indeed if we do not respond to the 'thinking aloud', as the Manchester Guardian aptly described it, of the introduction to *Public Responsibility for the Arts*, the *Ninth Annual Report of the Arts Council of Great Britain*. This is an admirable and beautifully produced report that re-affirms, if re-affirmation were needed, just how much has sprung from the modest initiative of the Pilgrim Trust which the British Institute of Adult Education did so much to engender.

ADULT EDUCATION

ADULT EDUCATION is intended to be both a record of activities and an open forum for the discussion of all matters, however controversial, relating to Adult Education. It should be understood that the Institute is not committed in any way by statements or articles appearing in the Journal and signed by the names or initials of contributors.

NOTES OF THE QUARTER

IN welcoming a new Minister of Education, can we hope that he will be called upon to play a more sympathetic role than his predecessor? The modest relaxations of previous policy that have emerged from the educational paragraphs of the Queen's Speech at the Opening of Parliament, suggest an affirmative answer.

But so far as adult education is concerned the relaxations amount to no more than a shower after drought. There is no hint of conviction, from the point of direction and control, that adult education is the essential complement in the modern world to education in the schools: that indeed much of our worry about the insufficiencies of compulsory education comes from inability to involve parents in the whole process of education. This is surely the clear message of the recent report of the Central Advisory Council on Education—that education in the schools is successful in direct proportion to the extent to which it is sustained in the home.

What in practical terms should we ask from the Minister of Education at this time as regards adult education? We suggest three things:

- an early and positive statement of policy in relation to the Ashby Report to remove the uncertainties that overshadow the work of Responsible Bodies;
- a strong recommendation to Local Education Authorities to increase the number of full-time staff with special responsibility for adult education both in organisation and in teaching;
- and as indicative of particular tasks, an invitation to all the agencies of adult education to contribute, in the context of their normal work, to greater mutual understanding between home and school.

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To this list we might add a fourth point except that we do not think it should call for Ministry urging—the provision of many more opportunities for people working in adult education, and particularly for those in the direct service of Local Education Authorities, to share experience by conference and study. As a reminder of its importance and value, the West Riding Authority has just published four of the lectures given at the Bingley course last August, which they ran jointly with the Ministry, for people employed in Evening Institutes and Youth Work. By arrangement with the Authority this admirably turned out 52 page booklet can be obtained from the National Institute at 35 Queen Anne Street, London, W.1, at a cost of 2s. 2d. post paid (less 10 per cent for six or more copies to one address). It contains contributions by J. E. H. Blackie, H.M.I., Guy Hunter, Warden of Grantley Hall, S. G. Raybould, Leeds Director of Extra-Mural Studies, and A. B. Clegg, the Chief Education Officer of the West Riding. The Ministry are following up this course by one at Ashridge from August 2nd-12th, 1955, and this, wisely, will be extended to cover people working in community centres and associations. The Ministry will welcome enquiries.

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While there is everything to be said for such a two-week course, there is a crying need for more limited undertakings at the local level. An admirable example was the conference of Responsible Teachers in Evening Institutes organised by the Kent Education Committee at the Kingsgate (YMCA) College in January. Day meetings have been held in earlier years but this was the first residential week-end and it had all the advantages that one associates with such a procedure. H.M.I.'s Ritchie and Redfern presented the Evening Institutes in their modern aspect, nationally and locally, and on Sunday morning the Secretary of the National Institute discussed "Pleasure and Purpose in Adult Education". The group was large enough to feel itself important but small enough to be friendly, and exchanges were frank. There was general agreement that the Evening Institute looks, and will look increasingly, to an adult clientele; that, to use customary terms, the motive will be non-vocational; that under pressure it may be necessary to raise student fees, but that the size and frequency of increases should be carefully considered unless a large reduction of enrolments is deliberately intended. The meeting developed an interest in adult illiteracy and what to do about it that revealed how frequently, in a sporadic fashion, this problem arises. And of course it

was agreed *nem. con.* that if the work of Evening Institutes has the importance that such a conference accords to it, the present appropriation of full-time staff, accommodation and concern, is lamentably inadequate.

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Some time between our Spring and Summer issues we expect publication of the survey of relations between vocational and non-vocational aspects of further education which has been mentioned from time to time during the last two years. The Institute has financed and serviced the enquiry by the independent committee under the Chairmanship of Sir Robert Wood which was constituted jointly by the Associations of Technical Institutions and their Principals and the Institute. Probably to be entitled *Further Education and Working Life* (no prizes, but suggestions for a better title welcomed!) the survey will be published on behalf of the Committee by Max Parrish. It will provide the main text for the Institute Conference at Oxford from September 23rd to 25th, when Sir Robert Wood will be the opening speaker.

We are very pleased to congratulate Mr Boris Ford, the Committee's Secretary, on his recent appointment as Editor of the *Journal of Education*. And, as another addendum, to welcome the setting-up by the Manchester and District Advisory Council for Further Education of an Adult Education Sub-Committee, under the Chairmanship of Professor Waller, to address itself to the questions which the Enquiry Committee has been considering. Since Professor Waller, Mr N. G. Fisher and Dr Venables have been members of that committee, it seems reasonable to see a connection.

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The Summer issue of *Adult Education* will deal largely with the contribution of adult education to international understanding. It is being produced in conjunction with Unesco and the articles, commissioned by Unesco, will be available for publication in a number of other adult education journals in Europe and North America, an arrangement which in itself is a small essay in international collaboration.

A MATURE STUDENT

by Myra Jackson

*Librarian Kent C.C. and Warden, Adult Education Centre,
Kent C.C.*

THE learned article in the Autumn copy of *Adult Education* which analysed maturity reminded me of the Ministry of Education's term for those of us who, on getting one of the state scholarships for adults, went to read for a university degree at ages up to and beyond twice the normal age.

This article gives some of the experiences of one adult student at Oxford. None of its reflections and opinions is to be taken as a generalisation on adult students, maturity, education or Oxford University. In defence of this reprehensible excursion into autobiography and personal opinion, thickly patterned with I's and without the saving grace of an occasional 'one', I say that a little of the experiences of adult students should occasionally creep in among the theories and philosophies of adult education. Despite the title, I make no claim to maturity in the exacting definition of the Autumn article, except for the maturity of my 32 years when I began to read for a degree. In this attempt to set down the advantages and disadvantages to myself of going to university at almost twice the normal age I talk of myself as a person of average intelligence. Here is no comparison of adult and young students for some young people at university have a maturity which others never achieve in a lifetime.

I had a little advantage over some of the adult students I met at Oxford because I had been able to stay at grammar school until I was 16 and my matriculation included Latin. (Precious little of it remained to me by the time I was 32.) I had one term in the sixth form which made me realise that I was just beginning to read more deeply in those few subjects where my talent and inclination lay. Normally, in those two years in the sixth form the young student is groomed for University, and those are probably the most satisfying years of school life. When I went from school to work I had enough qualifications to go into local government service and to start taking examinations in librarianship. I say enough qualifications rather than enough education because education is not a measurable commodity. There is a fixed idea that we get a good measure of education by attending grammar school and a full measure by attending university, that here is God's plenty and without it we are educationally

deprived; that once educated to university standard, the fortunate needs no more. Education should be endless feeding, intellectual zest and curiosity to last a lifetime. My grammar school education did not make me a better student than those of my adult friends at Oxford who had left school at 14; at least two of these must always have been wiser and more mature than I. Despite improvements of educational opportunity there will always be a desire for adult education, whatever the formal education of those adults who turn in later years to study. Adult education should never at any time be seen as an intellectual soup-kitchen for the educationally undernourished.

Most adult students at Oxford had an advantage over me in that they had been members of tutorial classes. The immediate disadvantage was that, apart from sitting an entrance examination for my college, I had to take at the end of two terms a modified version, called 'Sections', of the preliminary examination. I had no right to be considered for exemption by the 'Senior status' conferred on some adult students although it was because of the interested concern of the Extra-mural Delegacy for *all* adult students, not only tutorial class members, that I was helped to get an introduction to a college. The graver disadvantage of not having been a member of a tutorial class was that I missed the experience of planned study, with the profit and pleasure of discussion with tutor and class members. I had some experience of adult classes—as librarians do, I had helped to recruit for them and to find them books and accommodation. Much of my spare time was spent in solitary study in an attempt to qualify in the job which had come my way. Though vocational study is neither noble nor disinterested it is the way by which the young adult can contribute to family finance, buy books and travel (and live) beyond the home town. When I hear complaints that there is indifference to adult education I suppose that some of the adults are working for the examinations of their own trade.

Though experience in a tutorial class would have helped me in both, I had little difficulty at university in taking notes or writing essays, apart from a wish to go on reading when it was time to start writing. I found it less easy to listen to lectures. Some of us are more susceptible to the written than the spoken word. I had an unwise tendency to look on lectures as a relaxation from all the reading I wanted and needed to do. I always wanted to attend lectures the term *after* the one in which I was concerned with the subject of the lectures, by then I felt I could hold my own in listening to the lec-

turer. For although I had read much, probably more—because I had lived longer—than the young students in my year, I had read much of it many years ago, and the reaction to a work of literature is generally different in the early twenties from that in the thirties. I can remember some of the lectures I attended, though my notes of them are sadly brief. One note, referring to a famous don's passing analysis of that lyric 'Western wind when wilt thou blow' says: 'Western Wind'—*my* bed-wife, therefore, with a doubting question mark. The lecturer had explained that if the poet had been referring to his mistress, not his wife, he would have said 'her bed'. When I remember how audiences dwindled to the end of term, even for the great lecturers, I think we must not be over-harsh about the staying power in adult classes.

Despair, mentally crippling and small symptom of maturity, attacked me in my first and last terms. At first I was like Lamb's superannuated man, come suddenly into unaccustomed riches in time and leisure and finding them a confusion and a burden. Apart from that absurd faint lurking guilt which besets those who were early discouraged from 'wasting time reading', I was strangely oppressed by having time to do one thing for long without the interruption of people or telephone, or the necessity to move quickly and do something else. Reading was no longer the pleasure snatched precariously from waking hours. It was a sense of unreality, fostered by the mists and the elegiac Autumnal beauty of Oxford and by the illusion that I was no longer a responsible citizen, which made me decide not to live in college hostel but to rent a room and cater for myself. Although this was cheaper, I think the student is wiser who 'lives in'. However brief and unburdensome the time taken in shopping, cooking and cleaning, it is better spent in going out and talking with others. Once, in reading to my tutor an essay on 'Chaucer and high seriousness', I hung desperately over an undecipherable margin note until I recognised it as 'N.B. get rations'. Like most students I took a job in most of my vacations, not only because of economic necessity but also because of the illusion of abundant time.

I think that if I had come first to Old English at the age of 18 I would have tackled it with more confidence, having some competence in learning languages and still a knowledge of grammatical terms. Even if I had learned German at any time I would still have been dismayed in my advancing years by first looking into Sweet's Primer. Enlightenment and interest came when I realised that old English

and Norse endure in the dialect tongue of North Yorkshire, and I was at home. So, later, I recognised that the 'stiff' heroes in Middle English literature were as well-built and sturdy as those friends of my youth whom my father described as 'a stiff-built lass'. But never did I reconcile myself to anything so tidy as the Great Sound Change; I had been too early baffled by the conflicting vowels and variations of several aunts, some saying *thu*, *gan* and *sike*, and others preferring *tha*, *goa* and *sooch* (and each school dismissing the other's accent as 'common'). Changes in meaning of words were safer and more fascinating study.

My second year was comparatively unharassed and I read on happily, though too often tempted down by-paths in reading. Younger; I would have been more, single-minded and more disciplined in my studies. I was then sufficiently equipped in history to have some background to literature, and I would have acquired more rapidly the essentials I needed, along with a brief acquaintance with the philosophies which animated some literary movements. Later, an adult has a greater desire to know something about philosophy, probably from trying to acquire a working one to live by. My earlier knowledge of Coleridge was of the poet, still the friend and admirer of Wordsworth. Now, I was interested in the critic and philosopher, and to be involved with the philosopher, and what he might have got from the Germans or the Cudworths, causes confusion to the unphilosophic mind. My knowledge of history had been dimmed by the years, but general reading had given me certain interests which kept turning up. One of my friends, an adult student reading history, was the source of some edifying and entertaining 'background'; I exchanged my by-paths in literature for her side-lights in history. I read much that I had always wanted to read, and probably in too leisurely and uncritical a way. Earlier, I had considered Gower a bore, but I had never before read more of him than selections, missing such humour as *Nectanabus*. I read Richardson for the first time, amazed that he should make his Lovelace such a qualifier of the heroics around him. ('Now fire, now ice, my soul is continually on the hiss.') I could not believe the critic who saw the influence of Richardson in Jane Austen's character-drawing.

Earlier, I had little appreciation of Johnson. Experience approved such robust commonsense as 'He that sees before him to the third dinner has a large prospect', but I thought him an anti-romantic philistine. Now, I read all I could by and about him, including the

restrained and cautious sermons, the Lilliput debates, the fairy-tale with the fairy conventional gift of beauty to the heroine wrecked by the Johnsonian sad realism of 'You cannot confer on another either discernment or fidelity'. I was unmoved by the complaint of Leavis about the 'cult of Johnson' which, he says, 'is to further the middle-brow's game of insinuating the values of good-mixing into realms where they have no place'; it savoured of the 'when you are right you are wrong' censure of the more austere modern critics. And yet, when taking 'schools', I found the question on Johnson as a representative writer of the eighteenth century so vast, so much a topic for an essay, to be brooded over for a week, that I spent more time in sifting essentials in my mind than in writing them down. The adult student does not need practice so much in essay writing as in the quick and coherent ordering of thoughts when answering question papers.

My third year was latterly haunted by a sense of the imminence of the day of reckoning. I was also a little baffled and bemused by the critics. Over the years, a librarian reads a lot of opinion about books, and sometimes an excess and conflict in review and criticism of a book gives him the impression either that he has read the book or that he never wants to see it. He needs to keep abreast of contemporary literature and also to know what has been written for the needs and tastes of readers from the age of 2. All this gave me a leaning in my private reading to books rather than books about books. I soon realised at Oxford that there were gaps in my knowledge of literary criticism. Among the less important trends, I had not realised, for instance, that incestuous symbolism lurked in Wordsworth's descriptions of the mountain landscape that haunted him like a passion.

I had studied Shakespeare for the examination which came after my first two terms and he reappeared, with his contemporaries, in my last year. It was then that I was most aware that the Shakespearean critics exalted in my youth were almost discredited. Such criticism as Wilson Knight's taught me that I had read some Shakespeare without true understanding. Occasionally, some solemn dictum from a critic would rouse my scepticism as to the value of all the intensive examination of words, as with such a discovery as: 'By 1599 when he was five and thirty Shakespeare had probably experienced heartburn as a result of acidity and realised that musty food needs a good stomach to digest it'. Examination of the evidence for elucidation of obscure passages and on the dating of texts would often send me off after some theory of my own, and the third year is no time for chasing

wild geese.

The greatest drawback I suffered as an adult student was my small confidence in attacking examination papers. At the normal age of attending university the student is used to them. At that age I answered questions more definitely and rapidly, my judgement was more audacious if not more sound. It is true that I had suffered examinations in the intervening years, but they concerned such factual details as local lighting in a reference library, the catalogue entry of a Papal Bull or annual estimates of library expenditure. Age had weakened my memory, faulty and perverse even in its prime. Although ample quotation in examination papers can be suspected as 'flannel', apt quotation can help to make a point and show first-hand acquaintance with an author. My memory at Oxford of what I had just been reading was poor. Yet I could, and still can, quote at length from the authors I read before I was 20. In the examination room the quotations which rose most readily to my mind were the more unfortunate effusions from the poets. From all the majesty of Wordsworth my memory would produce something like:

'She paces round and round an infant's grave,
And in the churchyard sod her feet have worn
A hollow ring, they say it is knee-deep.'

Johnsonian wisdom was forgotten for such regrettable lines as his:

'Still restless till I clasp the lovely maiden
And ease my loaded soul upon her bosom.'

As the days of 'schools' progressed the first anxiety was replaced by a weary self-contempt that I should tackle good papers so foolishly.

It would be a denial of a rich and rare experience to remember only unreasonable despair. The three years at Oxford were a great experience for which I shall always be grateful. I think they gave me more satisfaction than I could have had if I had been able to go to university in my late teens. The adult student is asked, 'Won't you feel out of place among much younger students?' Adult students found that the young took us for granted, and it was only occasionally, at some youthful exalted theory of literature or life, that a chasm yawned and I felt the weight of years. Tutors welcomed the adult student with kindly and patient consideration. Once, my young tutorial partner was discussing the report from the tutor whose pupils we had been that term. "He said my work was mature", she said, "Did he say that in your report?" "He did," I replied, "And it is as well, for if I am not mature now I never will be."

EDUCATION IN HOME-MAKING

by *Lucy Butcher*

Secretary, National Association of Women's Clubs

THERE seems to be a sense of perturbation amongst certain Local Education Authorities about the drop in attendances at Evening Institutes and at classes run under their aegis. While we may be sorry for this decline, it is a relief to hear that some authorities are disturbed, to the extent of making fairly extensive inquiries as to the reasons for it. It may be a very good thing that this has happened, for it can provide an opportunity, long overdue, to examine certain aspects of adult education, particularly in that group of subjects described as 'Domestic'.

After the war there was a considerable increase in the number of young women and housewives who attended classes supported by LEA's either in Evening Institutes or in branches of women's organisations, and this increase continued over a number of years.

Is the subsequent drop due to increased class fees or to reduction or restriction of the number of classes provided in a given year? Have authorities so tightened up the minimum enrolment numbers that many proposed classes have not matured, and other classes have been closed for failure to maintain the requisite minimum numbers? Has the introduction of graded syllabuses discouraged those women who do not attend classes for examination purposes? Above all, is there a failure on the part of LEA's to see that home-making comprises a wide range of subjects which taken and treated as a whole are of vital importance to the country?

If we examine these questions one at a time, it may help us to see that we were in any case riding for a fall and that the economy measures merely underlined difficulties which were bound to occur. For instance higher fees have placed some of these classes just outside what the housewife was prepared to pay from a housekeeping allowance that has not always gone up with increased prices, which have themselves placed a heavy burden on her. Many women, although they would not plead poverty, just have not the extra money to put down at the beginning of a term or session and often they are not prepared to pay it in instalments, even when this can be arranged. Rather than suffer such a loss of dignity they stay away from the classes. Others probably consider that the standard of the teaching

services they receive is just not worth the additional fee which they are being charged.

The restricted number of classes allowed by some LEA's has undoubtedly played its part in the fall of attendances. Some of the women's clubs affiliated to the National Association of Women's Clubs were used to having their classes for three terms each year, some stopping only for the statutory holidays and during August. Some authorities now only allow ten classes each year; others only provide teachers during the autumn and winter terms.

Some authorities made the situation more difficult by raising the minimum number of class members required before a teacher is provided. On the surface this may look a reasonable economy, but it does not give a teacher a chance to whet the appetites of students so that they become sufficiently interested to get others to join, and some classes have no doubt been lost which could have increased their numbers. Other education authorities raised the minimum number of students required in regular attendance and for failure to fulfil strictly this requirement some classes were closed when very good educational work could have been achieved, had they been allowed to continue.

The introduction of a graded syllabus for housewives' classes may sound very well in theory, but in practice it is often not workable. This academic approach to domestic subjects advocated by some HMI's as well as LEA's, may be suitable for students who wish to reach an examination standard. The ordinary housewife quite often goes to a class not because she is interested in a theoretical syllabus but because she wants to know how to make a particular article and one which she needs fairly quickly at that. The good teacher can get in quite a lot of information in the process of making that article. If she does not accept this situation members lose interest and eventually stay away from the class.

If we really desire to increase attendances at these classes, we must give the prospective students what they want and not what someone else thinks they should want. No one of any experience would dream of conducting a course of WEA lectures on a subject not agreed upon by the students. Why should housewives be treated differently? In all adult education we must begin at and continue to consider the student's needs, so stimulating and interesting people that they will desire to know more. In no case have we the right to force unwanted knowledge onto adults who attend these classes voluntarily, and will

cease to attend if they are not provided with what they want. If this educational need amongst housewives is to be met, much more attention must be given to the technique of stimulating and imparting the knowledge required. There has never been a time in our history when so many women, particularly young wives wanted to know so much, but not enough thought and attention is given to their needs: experiments with new, informal techniques need to be adopted.

A problem of particular relevance to handicraft classes in certain women's organisations is that of the group where a variety of needs must be satisfied. Some Education Authorities, recognising this, provide a teacher qualified to teach a variety of needlecraft subjects within a class. There are not enough of these teachers, who have a special contribution to make to the education of ordinary housewives. Far more attention should be given to their training, and perhaps to the training of women in one, two or more crafts who can act as assistants to the fully qualified teachers.

Home-making comprises a very wide range of subjects which we have hitherto failed to consider comprehensively, remembering all the jobs which the housewife takes in her stride. These include not only practical work, such as cooking, cleaning, budgeting, shopping, mending and making, washing and ironing, attending to the children's needs in sickness and health and at varying stages of their lives from conception to marriage, and sometimes even after that; but also the more intangible needs, difficult to assess, but most important to good home-making. Just as a new housing estate does not make a neighbourhood, so the best run house does not necessarily make a good home. Good home-making is primarily based on the more subtle qualities of intuition, wisdom, thought, understanding and knowledge. The first four are spiritual in essence but developed and strengthened by the kind of family into which we are born and the traditions of the community in which we live. Children are helped to develop these qualities not only in their family life but also at school, particularly when teachers are aware that imparting facts is not the sole aim of teaching. Much can be done to further happy relations between parents and children by close co-operation with teachers, not only personally, but through such organisations as Community Associations and Women's Organisations, as well as Parent-Teacher Associations. Women's Organisations increasingly ask for speakers on subjects dealing with the growth and development of character and personality of children from birth to adolescence. It is

most regrettable that, at present, these requests often cannot be met.

The kind of talk that goes on between parents and children has lasting and far-reaching results and the breadth and depth of daily conversation varies enormously in different families: Parents who left school at the age of fifteen and have not, themselves, had the advantage of good conversation with their parents and friends, are sometimes unable to contribute much to the mental life of their children. The movement of population during the war, the availability of radio broadcasts, the use of public libraries and the press have all played their part in contributing to general knowledge and the stimulation of minds, but this problem still exists. But it should be recognised that women want today to be not only good wives and mothers, but educated persons in their own right. Yet they have special difficulties: the young married woman with a family, for example, has little time to spare, probably only one evening a week when her husband will stay at home and look after the children. It is hard to find trained and up-to-date speakers who are able to deal with all kinds of subjects in a brief, interesting and informal way and who can also stimulate discussion and it is difficult to indicate which subjects are the most popular, apart from those which have a direct bearing on home, health and personal affairs. However, one popular field of studies might be broadly termed 'human economic geography', beginning with the production of the foods used in our homes, such as tea, sugar, coffee, cocoa, rice, meat, etc., where and how these grow and particularly how the people producing them live at home and at their work.

There is a lack not only of speakers on these subjects, but also of good films, and facilities for showing them. Many of these topics have a greater educational value when the spoken word is supported by living pictures. The closing down of the Film Section of the Central Office of Information has had a much greater adverse effect upon the use of films by some Women's Organisations than might appear on the surface. It was possible, when this service was available, to bring to the notice of members a good many of the films dealing with aspects of the work of Government Departments and, in addition, it provided an opportunity of using films dealing with other subjects. The closing of this service was most regrettable.

Is there a direct connection between these and allied subjects and Home-Making? Yes—for not only does interest in one topic open minds to others, but a woman's interests can be shared by, and enrich

the life of the whole family. When mother is able not only to understand what her husband and children are talking about, but actually to start them talking, life can become vivid and colourful and happiness and good health follow.

There appear to be very few Education Authorities in the country with a senior staff member whose job it is to advise and guide teachers' ideas along these comprehensive lines, fitting in one specialist with another, according to the needs of the people concerned. It may be that until this is done the teaching of home-making will remain piecemeal and patchy and class attendance will fluctuate instead of steadily increasing.

We should think of education in home-making as being just as important as education for commercial, business and industrial careers, the only difference being—and this is vital for our future—that housewives are responsible not for the production of a commodity but for the production of people. If we are to produce first-class individuals, then we must have first-class homes and women able and as fully equipped as possible to undertake this job. If this aspect of adult education is to progress as it should the Treasury would have to make it possible for the Ministry of Education to employ an adequate and informed staff of women to plan, advise and guide, for Local Education Authorities to appoint senior officers to carry out a comprehensive policy and for adequate help to be given to voluntary organisations whose members are seeking education for comprehensive home-making. We hear much these days of problem families but mine is a plea for assistance for normal housewives, doing a good job, but able to do a much better job if more generous and more understanding help were available.

ADULT EDUCATION AS I KNEW IT*

by T. G. Williams

AS I settled down to consider what I should say to you, I found my thoughts were shaping themselves into a kind of *apologia pro mea vita*, and I recognised how beset with temptation such an approach was. How easily one can fall into the error of rationalising one's motives and purposes! Nevertheless I will endeavour to describe the adult educational landscape as I saw it, and my own reactions to it.

Certainly, when I gave up the sheltered life of a County Grammar School in 1920 in order to participate in the novel experiment of the Literary Institutes, I had little idea of what I was in for. Not long before, there had been a reorganisation of the evening schools of London, and in the effort to stream-line the curricula, there came into view some awkward excrescences: studies and activities which could not easily be fitted into the programmes of the types of reformed institutes which now replaced the older, undifferentiated night schools. The venture known as the 'Literary Institute' was launched to accommodate such studies as might be embraced in the broad term 'humanities', with the so-called cycle courses in literature as the hard core of the curriculum.

It was a pure act of faith. It cannot be said there was any public demand to which the Local Education Authority was responding, at any rate no coherent and specific demand. It is almost true to say that full-time Principals were appointed before a single student was enrolled; their duty was first to create and afterwards to organise demand. And it may well be thought that the boldest decision of all was to choose a site for one of the Literary Institutes in the heart of business London, the square mile altogether dedicated, as it might have been supposed, to the pursuit of material, rather than ideal, ends. However, there it was, and the limited expectations that were entertained for the City Literary Institute may be estimated by the modest extent of the accommodation and equipment provided. It consisted of four rooms of a building scheduled 25 years before as sub-standard, but still in use as a Teachers' Training College. Because of its needs our access was limited to three evenings a week after 6 p.m., by which time, of course, the neighbouring streets were silent save for the incessant throb of the printing presses.

* The substance of an address to the London University Extension Association, Autumn meeting, 1954, by the former Principal of the City Literary Institute.

I arrived on the scene when the first term of the opening session 1920-21 had already run its course. I was not a Londoner and my knowledge of Londoners was of the sketchiest, as was also my acquaintance with the field of adult education. The little that I knew of it was derived from a chance meeting with Sir Alfred Zimmern a few years earlier, and from having, with his help, founded a country WEA branch. That is to say, I knew nothing of adult education as a province with defined and rigid boundaries, its privileged groups and officers of sorts, its creeds and formulæ, its vested interests and its attitudes to the lesser breeds without the law: all that I became aware of later. Nor, when I did become aware of these things, was I at first much concerned about them, because I thought them utterly irrelevant to the job I thought I had undertaken, a job which I fortunately found to be entirely congenial to my outlook and temperament.

There may be a certain poetic justice in the fact that my own secondary 'intermediate' education, in a Welsh town with an unpronounceable name, began in a school which, pending the erection of a new building, was conducted in one room in a Victorian building still known as the 'Mechanics Institute'. The building housed also a Public Library and above it was a large hall sometimes used for such popular entertainments as 'Pepper's Ghost', and Poole's 'Myriorama'. You, of the present generation, cannot know how satisfying to us were the thrills produced by the mirror devices by which the entrances and the exits of Pepper's Ghost were contrived; and you may not even have heard of the Myriorama, with its rolls of gauzes in the wings whereby scenes of wonder and magnificence were superimposed on 'one' another to our delighted gaze, surely the true ancestor of the movies. Now and again, indeed, the Public Library Lectures Committee, mindful of the earlier tradition of the Mechanics Institute in the matter of the Dissemination of Useful Knowledge, used grants from the Gilchrist Trust to hold extension lectures sponsored by the University of Oxford. These I attended from about the age of 14. I remember the series on Optics, and the one on the English Humorists, and again the lectures on Six English Novelists, by which time I was old enough to be permitted to sit for the examination at the end. I was awarded a prize of books to the value of £1, and in my present library there are no volumes that I treasure more than those I bought with this sum: Dean Church's *Beginning of the Middle Ages*, and Bryce's *Holy Roman Empire*, the first 'grown-up' books of which I became possessed.

Yet, perhaps a more continuous influence was that of the place of religious worship which I attended with my parents. On Thursday evenings in the attached Sunday School assembly hall there was held an all-the-year-round meeting known as the Mutual Improvement Society, a name mercifully shortened as a rule to "The Mutual". It was a typically Victorian product—improvement was in the air—and there was no one among the chapel-goers, whatever his professional or academic attainments and social consequence, who held himself aloof or considered he was entitled to talk down to us. We had free-for-all lectures and discussions, formal debates, recitals of music and poetry. It was a light-hearted fellowship, yet could turn at appropriate moments to serious and concentrated discussions. In those days we had not sunk to buying mass entertainment at so much an hour. We had not learned the art of turning knobs. As a rule, if we wanted entertainment one or more of us had to be up-and-doing, making the most of what talent we happened to possess.

I mention all this, because I now see that, although the term adult education had not at that time been invented, I was, when I graduated from keeping the minutes to acting as programme secretary of 'The Mutual', as purposefully committed to its service as at any time later in life. We did not philosophise over the matter or pretend that we were select spirits. We were just indulging in being ourselves, in finding happiness through the exercise of our wits and our modest talents. It was all as natural and unforced as learning to throw a ball straight.

However it was, it seems that under the influences of my school-days, and subsequently of my University life and again of my 'two years' *Wanderzeit* in Germany, spent at the *Landerziehungsheime* with Dr Hermann Lietz during my early twenties, I was moving towards the adoption of a scale of educational values which became strongly confirmed during my first years at the City Literary Institute.

I have never got into the way of thinking of education otherwise than as a single, continuous process. The fact that we sometimes divide up the process into stages for administrative convenience does not alter its essential unity, which I can best sum up as involved in the gradual, but never-to-be-fully accomplished discovery of oneself. It is to this end that the educationist uses the tradition of knowledge, the development of physical and intellectual skills, moral training, spiritual discipline. These are the means whereby the individual learns to recognise and to express his uniqueness and to become a

more completely responsible and integrated person. I react strongly against any attempt to define education in terms of partial and limited ends outside the individual, as when we hear people talk of education for democracy, for commerce, for leisure, 'for social and industrial emancipation' and so on. That is the kind of statement of which I found the literature of adult education all too full. It suggested that education was a gamble in futures. By all means let there be training in the specialised techniques and aptitudes required for the due discharge of one's responsibilities in life and work. Let the training in such skills be suitably graded, organised in syllabuses, examined upon, diploma'd and the rest. Modern living demands such skills. The danger is lest the processes whereby a skill is developed shall be mistaken for education itself. A skill, whether of hand or eye or voice, or some gift of intellectual or moral perception, may well become the *foundation* on which the higher values of education can be built up, but it is not until the skill or aptitude is being used in ways significant for the possessor himself that we can properly speak of it as educative.

Current discussion on adult education was beset with *clichés*. I have touched on one already: the teleological cliché: the notion of never jam today, but always jam tomorrow. But there were others too. One was that the values of adult education were attainable only under a *voluntary* system. Well, of course! But here we have to be careful lest we fall into a dangerous confusion of terms. For 'voluntary' may be used as signifying technically a particular method of control and administration (to effect anything other than that exercised by governmental bodies), or it may mean no more than that the act of participation and the direction and amount of participation in the activities of adult education is entirely within the volition of the adult. Now it is far too easy to confuse the two things. Time and time again in the literature of adult education one meets the implication that Local Education Authority provision means regimented provision. I hope it is not necessary to say here that there is no foundation whatsoever for the suggestion that the student attending a class provided by a LEA need be one iota less free to exercise a choice of subject, syllabus, tutor, place and time of meeting and to control corporate activities than one who is attending a class under any other agency.

Another cliché which obscured realities was that the standards of adult education were and should remain academic, and that its

highest aims were attainable only by the traditional University methods of lecture, discussion and essay work. Further it was said that it was a form of education which appeals only to a limited number of students so that there was need for caution lest, as a result of association with non-academic forms, it should suffer a dilution of standards—this in a TUC pamphlet!

I was convinced at an early stage that the claims made on behalf of many tutorial classes were, shall I say, inflated and unrealistic. I was convinced of this by my own direct experience and observation of how some classes were recruited and conducted, by the frank testimony of tutors and inspectors and again by deductions made from the very nature of the case.

The claims always seemed to me to be based on a number of non-sequiturs. It did not follow that merely because classes were organised, administered and grant-aided under adult education regulations, and because the University was associated with them, the classes were going to do work of University quality. It did not follow that students enrolled in such classes, even though of three winters' duration and following an approved syllabus, were *ipso facto* intellectually equipped to meet demands which are implied by the discipline of University studies. Again it did not follow that when a student came starry-eyed with gazing on the social millenium—the 'student with social purpose'—he was divinely marked out as one equipped for studies of University standard. Yet as I scanned the references to adult education in books, pamphlets, journals and reports I found that all those non-sequiturs were comp only accepted without examination.

As my experience widened, I became increasingly sceptical about merits of adult education organised on the formal, academic pattern, and increasingly convinced that there were far higher and more comprehensive claims to be made. I don't want to be misunderstood—I am not in the very least deprecating the importance of disciplined, continuous study when it is carried on under favourable conditions with a selective group of students who have mastered the requisite basic skills. But I am not prepared to concede that these values *automatically* accrue, as is suggested by so much of the sponsored advocacy of 'socially conscious working-people' (however you define the term) and apologetics of adult education, whenever the necessary minimum have been assembled as a result of a tutor's or district organiser's propaganda and persuaded to sign on for a winter or three winters,

and have promised to read and to submit written work 'to the satisfaction of the tutor', almost without question asked as to whether they can read or write to begin with.

It seemed to me that a system of adult education was good if it took the adult as it found him and started from there. It should provide him with the kind of stimulus and training which he needed *at his own level*. That means that adult education has to adjust its methods and its standards to a wide variety of types and conditions of men. And who is to say which method and which standard ought to be regarded as of the highest importance? Which are the more significant, the beginnings or the endings of study? It has been well said: 'The person who suddenly awakens to a sense of the beauty of words or is thrilled for the first time by some apprehension of truth, however commonplace to the scholar, is living through an experience which may give quality and distinction to the whole of his life. The academic student may quite possibly never have had this experience, and his mental and spiritual life may all along have been bound in shallows.' Looked at from the standpoint of the individual the most significant things in life may be the beginnings of power, the dawns of understanding, the first illuminations of spiritual insight, and not the maturing of these.

Then I examined the statistics of adult education. I repeatedly came across estimates of adult educability which suggested that we reach saturation point with about 1 in 2,000 of the adult population participating. I have always protested against such a defeatist attitude to the problem. Because 15,500 or so people were all who had been attracted in a given year to a number of classes in a limited range of subjects, conducted on a certain plan and administered under certain auspices, various conclusions were drawn. One was that if we did anything for any considerable number of the rest of our 30 millions, we should have to lower our sights. That I say is preposterous. It is abundantly contradicted by experience of those who have worked on other plans. There was and perhaps still is, a regrettable tendency to assess the growth of adult education in terms of an arithmetical aggregate, as though there were any validity for education in an addition sum. Twelve students in this village, fifteen in that town, and so on until what looks like a respectable total (on paper) has been built up, and the authorities look on complacently. If from one year to another there is an increase of ten per cent, everyone is pleased: adult education is said to be booming! But is it?

The conception of adult education as an aggregate of activities conducted in isolated classes of statutory length carried with it some strange implications, strange, that is to say, when viewed in relation to ultimate purposes. One of these implications was that adult education was something that could be turned off at the main by a tap or switch, at about Easter. Then it entered a close season. Like oysters adult education on the official model was only for the months with an R in them, except for summer schools for those with robust constitutions. My experience of adult education was of activity which went on all through the year. Our Summer term was as busy as any. Internal institute activities to the end of July were resumed five weeks later. The only real break was for the holiday month of August, and even that was spanned by our holiday centres.

My bewilderment was not diminished when I realised that, although I fondly thought I was engaged in an adult education enterprise, hardly anyone in the educational world outside our own Local Education Authority seemed willing to admit it. To begin with, I found two codes of regulations in operation. One code was that of Adult Education Regulations of the then Board of Education, but this had no relevance to the work of the City Literary Institute, which came under the Technical Education Regulations. Many consequences followed from this. When statistical returns of adult education were officially issued by the Board of Education, it was as if we in the Literary Institutes of London simply did not exist. I had always the feeling in adult education circles that I was looked upon as not quite nice to know; that I was suspected of having dealings with false gods, of being something of a blackleg, given to betrayal of restrictive practices. Did not Dr Lindsay and Professor Cole come down from Oxford to remonstrate with us?

I haven't time to pursue any further this analysis of the confusion of principle and method. I will only say that my thirty-odd years of study of the problem of adult education in this country has convinced me that the existence of a dual system of educational provision for adults has been a prime obstacle in the path of its development. The duality has been, in my view, deliberately imposed on it (the words are in the Ashby Report) by those who are concerned with social and political policies, and blindly accepted by governments and administrations and, can one say, Universities? It has relieved Local Education Authorities up and down the country of troublesome tasks. As one County Education Officer put it to me, his committee contracted

out of obligations (which they acknowledged they owed in theory) by selling out to one of the 'voluntary' providing bodies.

The duality was buttressed by altogether too rigid an insistence on distinctions which had no validity in reason or in practice, because it was only on the assumption that such distinctions existed that the making of payments out of the public purse at differential rates could be defended: that is to say, at much higher rates for classes conducted under the Adult Education Regulations than for those conducted by LEA's under other regulations. That is why we are hearing to-day charges levelled against adult education in England on the ground that it is unable to shake itself free of frozen concepts of method and purpose.

These frozen concepts had in my day the most bizarre consequences. There was a time when the inter-county settlement of claims arising out of attendances at classes outside the jurisdiction depended on the question whether a student or a class could be described as 'serious' or not. We achieved at last a concordat with one authority which for years after served to regulate the fees payable by the student and the contra-payments of the two counties, and I suppose satisfied the Government auditors. What was the basis of the concordat? Believe it or not, the serious student was the one who attended a class for which the lecturer was being paid an hourly fee higher than that which was customary in evening institute work! The more the lecturer was paid, the less the student paid. We at the City Literary Institute were highly diverted by all this tom-foolery, but it did not prevent us from organising the kind of life which we considered to be proper for an educational community of adults.

It is time that I came to say something about the phases in the development of the Institute. I mentioned the meagre provision initially made for it. For some years I was without a telephone and typewriter. Clerical help was allowed for three hours on each of two evenings a week. There was a postage allowance of 3d. per student enrolled per annum. Not until about 20 years later, when the roll was already over 6,000, were posters printed and exhibited in public places.

When I came on the scene after the first term of Session 1920/21 there were some 180 students on the roll, and nine weekly classes were in progress; about three or four of them were vigorous growths, the rest were weaklings. How to proceed from here? My first step was to have printed a thousand copies of a single leaf timetable of classes. Then I set out on a tour of the Fleet Street and Holborn offices, seek-

ing out staff officers, and with an eye for staff notice-boards. I tried to 'sell' the idea of the City Literary Institute, which I described as a place where adventures of the mind and spirit might be undertaken in the congenial company of like-minded people, and in an atmosphere of freedom. It was difficult at first to persuade people to believe that there were no preliminary tests, no final examinations, no certificates or diplomas to be won. But the message sometimes got home, and, mainly as a result of a large, though unexpected, summer-term enrolment, the session ended with 430 students on the roll.

I was asked at this time by an LCC Inspector, the late Dr Webb, whether, notwithstanding this advance, the LEA had not made a mistake in siting the Institute in such a place, almost without a residential population (except for some Temple barristers), the workers only too anxious to rush away in the early evenings to their suburban homes. I pleaded for time, and suggested we might raise the question again after I had had the experience of a full session. Next year the numbers were again nearly trebled to about 1,200. I had had to set about borrowing accommodation—at Birbeck College, at neighbouring schools, in Dr Johnson's House in Gough Square, in Prince Henry's Room in Fleet Street. Some classes I organised for particular staffs on their own premises, as at the Accountant-General Department at G.P.O. North, and so on. Somehow or other class-rooms were found to match the growing demand. By 1924-5 the 2,000 mark was passed; after another two years, the 3,000 mark and so it went on until in 1928-9 we reached 4,000. We had in the meantime found a considerable alleviation of the accommodation problem at London Day Training College, afterwards for a time used as the Institute of Education, and neighbouring buildings. But even so we met under 22 separate roofs, and our growth became an embarrassment to all those well-disposed people who sheltered us. I still had no access to any of this accommodation during the daytime, so that all the organising work—and it meant hard work—had to be done at my own home. Clerical assistance was geared only to matters arising when the Institute was actually in session in the evenings. For the rest of the day I was my own amanuensis.

It was not long before it became clear to me that adult education would not yield its full values without a far deeper and more spacious background than was afforded by mere access to a class room for a couple of hours on particular evenings in the week, with all the time hypothecated to the regulated business of class work. Somehow or

other there had to be provided space and occasion for informal contacts of students, tutors and friends. In the stereotyped class-room the direction of activity, its pace, its goal, are more or less predetermined: registers have to be kept; the syllabus has to be covered; standards have to be maintained. Now and then, to be sure, in specially favourable conditions, the understanding and the imagination may be stirred. A personality expands, a spirit is exalted. But in general, it may be said that only a part of the total individual is engaged by the intellectual process. It has been said, and I agree, that the ideal environment of adult education should provide for something like total immersion. The emphasis of our civilisation has been in the direction of creating types with one-track minds, competitive and isolated, egotistical and esoteric in the higher forms; dully uniform and slogan-ridden in the lower. Consequently the sense of community has become weakened. The individual is deprived of the support which an integrated society would be able to give to his efforts to achieve an integrated personality.

I found myself asking the question: Can we remain content with a conception of organisation and method which makes the class, the isolated class, the normal operative unit of adult education activity? That was the current emphasis. In my opinion it was a wrong emphasis, and as long as it persisted we should not achieve more than a fractional part of the values we sought. We needed the wider setting of an educational community made up of a cross-section of society, with a variety of taste, outlook, opinion and experience of life. Such a place would promote cross-fertilisation of thought by allowing the maximum freedom of circulation and affording opportunities for exploration and experiment in life and thought and feeling. It is only within such a community where the members perpetually group and re-group themselves for their special purposes, that a particular activity can be pursued without the danger of forgetting that it belongs to a coherent whole in which its special bias can and ought to be corrected. And it is only within such an organic society that there exists ample scope for self-government, for initiative, and for leadership which to many people are the salt of life.

Now it is perfectly obvious that these requirements could be met only in an institution of greatly diversified activity, where one could be serious and purposive at one moment and, if you like, relaxed, or even frivolous, at another. Those are natural human moods, and adult education cannot, without being priggish, pretend to ignore them.

As the moods change, so may the values, but they can still be relevant. It is a wise man who recognises the occasion and can adjust himself to it without embarrassment. But he usually needs help. And that help he gets from the prevailing climate within a community of people who have come together to seek a worth-while way of life.

In a society of this kind the adult can find his proper level; there the sustenance he needs can be organised to the best advantage with ample opportunities for savouring and tasting. The perfectly reasonable desire of many to make reconnaissance class-visits will be encouraged. Thus a continuous process of self-selection goes on, tending to the formation of homogeneous groups. Some such groups will, in the nature of things, become capable of far more advanced work than can be expected from the amorphous assemblage of the average isolated class. Once again it is only within such a coherent whole that full scope is afforded for service and sacrifice and the regular exercise of social responsibility. Lastly there is the point that service given to a permanent institution is cumulative in its effects. Each year the collegium benefits from the achievements of the last, and new levels are continually being reached.

It became increasingly clear to me that there could be only one solution for our problem at the City Literary Institute: we had to be provided with a home of our own, where the internal arrangements could be made to correspond with our purposes. As it chanced there existed in Holborn a derelict school building which had once been used as a kind of truant school. Though with misgivings, the Education Committee of the LCC voted a sum of about £10,000 for its adaptation. The effect was electrical. Not only did our numbers jump in two years to over 6,000, but the corporate activity of the students, hitherto hemmed in, was able to find new outlets. On Saturday evenings the whole building with its 15 rooms hummed with the activities of self-governing groups. These included the Language Clubs (French, German, Italian, Spanish), Rambling Club, Art Circle, Music Club, Travellers' Club, Chess Club, Historical Society, Dance Club, half a dozen Dramatic Societies, London Antiquarian Society, Operatic Clubs, Poetry Circles, Playwrights' Club. The Annual Fisteddfod and so on. They all had their red-letter days: the visit of Leon Feuchtwanger, at the height of his Jew Süss fame, to the German Club; of Signor Grandi to the Italian Circle; of Krishna Menon who figured in the nearest thing to a brawl at the Debating Society. There were the unforgettable pianoforte recitals of Dame Myra Hess,

generous patroness of the Music Club. We rented country houses for Christmas, Easter and Summer holiday parties; we arranged continental tours; we hired Covent Garden Opera House for our annual dance, attended by about 1,500. We raised funds for buying pictures, books, furnishings, film apparatus, theatre equipment, and so on. But more than that: tutors and students were forming friendships which have proved to be life-long. There were several student weddings even, and not only student weddings, for in at least three instances there were unions of students and tutors. At the same time we were forging links with the University of London Extra-Mural Department, and a host of other cultural institutions in London.

What had happened was that the Institute had become a society, its members conscious of common purposes, exercising powers of control, undertaking responsibilities, meeting regularly for consultation on the general problem of life within the Institute. We were not a 'movement', mark you, regulated from a distant office, with high powered publicity to keep it running; but a living society. The members helped in the clerical chores. When I found it necessary to communicate with each one individually, I pinned up an SOS notice asking students to volunteer to prepare, say, a hundred envelopes each, and within a couple of days the whole of the 6,000 or more packages was ready for the post. At the beginning of each September we held working parties to deal with the despatch of prospectuses. For a week of evenings from 5 to about 8 p.m. relays of students would come in to the number of 30 or more at a time to do the job—thereby releasing our official ration of clerical help for other tasks. The occasion was used for reunions of friends after the holiday recess.

Each term I called a conference of the Class Secretaries who had been nominated by the several classes. As there were over 300 of these, the conference was pretty large. There was no formal agenda; no minutes were kept. After an hour of chatting over tea and cakes, we gathered round to talk of Institute affairs. I told of my hopes and plans; they kept me in touch with the movement of opinion among the students. Our numbers were far too large to permit of elections being held; but in gatherings of this kind, it was found that corporate aims came adequately to expression, and ways and means were provided for projects which had not yet been accepted by the LCC as proper to attract financial aid. We ran a canteen, of course, and made substantial profits (notwithstanding low charges) which were used for further adding to the amenities of the building. We organ-

ised a library and paid the salary of a part-time librarian. We ran a bookstall and ticket-agency for art exhibitions, foreign film shows, certain theatres.

The point of all this is that thousands of students had found a soil into which they could send down their roots, and from which they could derive sustenance for the enrichment of their lives. The atmosphere was one of freedom: we had no political or social or economic axes to grind. The student-body was adequately representative of the London public and it was a constant joy to watch the coming and going and mingling of all sorts and conditions of folk.

I wish I had time to tell you more of some of the personalities I was privileged to meet: the City magnate, reputed to be the record holder of directorships (Jewish History); the HMI (Art History); the Ambassador's wife (ditto); the retired Salvation Army officer (Old Testament Greek); the member of the LCC Education Committee (Astronomy); the Welsh linen-maid from a Royal Palace (English); a prince of royal blood (Diplomatic History); a Naval Lord (History of the Navy); the Admiralty lift-man (ditto); the teacher who, taking to the Turf, quickly made a fortune (Chess, Public Speaking); the octogenarian who took out a season ticket from Worthing only to attend classes (Italian, German Literature); the lady who 'would not be found dead' in an LCC building (Music); the gentleman who objected to signing an enrolment form, because signing forms was 'totalitarian' (nil—he walked out); a foremost poet (Discussion Group Leadership); the managing-director of a world-famous Insurance Company (Greek, Archaeology); the golden-voiced telephonist who answered to TIM (Drama); the East End carpenter with a stutter (ditto).

There are other aspects of my work at the City Literary Institute that I can only summarise, for example there was the broadening of the curriculum of studies. In this I followed a very simple rule: to collect suggestions from tutors and students and to fill in the gaps by reference to my own intellectual appetite. I argued that if I, being a very ordinary person, felt a desire to know something about even an out-of-the-way subject such as hagiology, or heraldry, then it was a sure bet that a reasonable number of others among our thousands would also do so; if not, then not. I think I might claim that my intuitions were, on the whole, sound. It was seldom that more than four or five out of 300 or more projected classes failed to secure a satisfactory enrolment in advance of the opening meeting.

There was the selection of lecturers and instructors. As the teaching staff, all part-time, numbered about 150 and included always a floating proportion of short-timers, I had plenty to do. I cannot claim that I was invariably successful in the appointments I made, but I had the great happiness of bringing into adult education many whose thoughts had never before turned in that direction, and of encouraging others in their early approaches. It is pleasant to think that several of the first note in contemporary education discovered their bent and their powers while serving the Institute. It is quite impossible for me on this occasion to attempt to acknowledge the unselfish service rendered by countless tutors who went far beyond their terms of contract in the joy of creative work.

After about seven years of the Institute's occupation of the reconditioned school, which, having been built on fortress lines, resisted any major reconstruction, the time was ripe to envisage the erection of an *ad hoc* building. The site was cleared. You may imagine how absorbing and congenial was the task of designing and equipping the new building in association with the Council's architect and other officers. We were fortunate in that there were no traditions or prescriptions to bind us; no ready-made blue-prints to be brought out of pigeon-holes to be used once again. It was the first building of its kind to be erected by an LEA. It says much for the elasticity of outlook on the part of the LCC that we had the utmost freedom of choice, within the limits of the substantial sum voted, in order that the organisation of space, the decorative scheme, the furniture and the equipment, should correspond with the existing and proved needs of the Institute and should express its conscious purposes.

While the new building was going up (1936-9), the Institute resumed its cuckoo existence in quite another district. Yet not even this major disturbance, combined with the political upheavals of the time and the approaching menace of war, did more than effect a very minor slackening of activity. Substantially the level was held and when we entered into occupation of our new premises at Easter, 1939, we were poised ready for a big jump forward in the ensuing session. We had at last reasonably adequate material conditions in which our work could go on. In addition to some 30 units of adaptable teaching space (class-rooms of all sorts of shapes and sizes) we had a well-equipped theatre, concert hall, gymnasium, library, canteen, common rooms, committee rooms, a wired-in roof area. The condition allowed of a more varied and articulated student life than ever before.

Unhappily the plans we had made for resuming our development from the point at which it had been interrupted three years earlier had to be put in cold storage, for after only one term of our occupation of the new building, war broke out. But there was no question of closing down the Institute. Only for a very few weeks at the beginning of the Autumn Term was its work suspended. After that, subject to certain limitations on the number of people assembling, and the capacity of air-raid shelter in the shored-up gymnasium, work continued. In practice most of the classes carried on through the noise of the air bombardment.

It was rather different in the 1940-41 session when meetings after 6 p.m. were forbidden. We made up for this, partly, by holding classes on Saturday afternoons. But the most significant activities were those conducted in the public shelters lying in an area between Trafalgar Square, Liverpool Street and Red Lion Square. In the basements of offices and ware-houses, in storage cellars in Covent Garden, under the Adelphi arches, on the platforms and in the corridors of Underground Stations, in the recesses of disused tunnels (e.g. Holborn-Aldwych), with the help of shelter-wardens, I gathered groups of shelterers and supplied lecturers, pianos, gramophones, lanterns, puppet-theatre, and so on. There was, of course, no formal enrolment, and no registration of attendances, but the work nevertheless ranked for government grant. The courses included the Appreciation of Music, History of London, Dramatic Art, Poetry Readings, Current Topics, Contemporary Books, Science and Health. I distributed about 1500 'Penguins' free. The constitution of the groups changed of course, but always they ranged from about a dozen to forty or fifty in attendance. I spent my evenings dodging from one shelter to another as need demanded. In the largest shelters I set up small committees with secretaries who kept me in close touch with the shelterers' wishes. I remember in particular an active secretary and committee occupying a 'better 'ole', a spacious recess, reasonably well-lit, at a spot about 200 yards along the tunnel which ran out of Liverpool Street Underground station. A comprehensive programme was drawn up, but this was just before night bombing ceased, and the shelterers returned to their homes once again.

We still hoped that when the war was over we should be able to take up once again plans which had been interrupted. But the priorities given by the government to housing, the continuance of rationing and the rising level of costs, created difficulties. The number

of enrolments continued to mount notwithstanding. In the session 1947-8, these reached the 10,000 mark, and it had become necessary to prepare waiting-lists and to impose our own priorities. Three deferred projects which I had closely at heart may be worth mentioning. One was the setting aside of a room in the Institute to be dedicated to silence and the cultivation of the contemplative virtues, a kind of retreat for the scholar-gypsies among us. Another was the attachment to the Institute of a residential hostel. My idea was that students, to the number of about 40, would be invited to 'live in' for maximum periods of three or four months, while continuing their normal avocations. It seemed very unlikely that a Residential College on the Danish plan would succeed under the different conditions of this country, but some of the values associated with the Danish Folk High Schools might be achieved by the plan I had in mind. Early in 1939, I went so far as to inspect two or three properties in the Russell Square area, but then of course the project had to be set aside. A third design was to set up somewhere in the Home Counties a modest Residential College, to be 'fed' by the students of all the Literary Institutes and cognate institutions in London.

What did our actual achievement amount to? To begin with, may we not claim that an institution of note was added to the cultural map of London? The 'City Lit.' stands as a living proof that when, as Matthew Arnold said, opportunities for adult education are provided which are 'consonant with the necessary condition of their lives', the people will use them. It has shown that it is possible to combine academic standards in learning with creative values, each gaining depth and significance from the other. The steady record of growth—without resort to advertisement—is evidence of the existence of a vast, unsatisfied demand for cultural opportunity; it is a testimony to the wisdom and imagination of the London County Council in providing a building with the best modern standards of material, comfort, amenities and eye-appeal to serve as a place of civilised resort for all sorts and conditions of man. In the more propitious conditions which now seem likely to obtain for the development of adult education, does not this record bring hope and encouragement to Local Education Authorities who may be faced with the task of implementing the Butler Act? London will surely not remain the only great urban centre with a twentieth-century building wholly dedicated to adult education. When the others are built, let them be designed for the manifold adventure of living the good life.

MUSIC AND DRAMA IN ADULT EDUCATION

SOME EXPERIMENTS IN PARTNERSHIP

by *H. A. Jones, M.A.*

Assistant Director of Extra-Mural Studies, University of Liverpool

AS the Ashby Committee emphasises in its recently published report, the slenderness of the resources available for Adult Education is a constant reminder of the need to avoid duplication of effort. The Ministry, in its application of the Grant Regulations, helps towards this end by delimiting the types of work that are regarded as appropriate for the local education authorities, for university extra-mural departments, and for the WEA. But it is only in the theoretical realms of mathematics that a line has no thickness, and the lines drawn by the Ministry are sometimes found to have blotted out a useful form of activity.

In music, drama, and the visual arts, for example, the approved division of labour is for the local authorities to provide instruction in the practice and technique of the art, and for WEA and extra-mural classes to be concerned with its more scholarly aspects and with appreciation. Yet every teacher of these subjects knows that appreciation is quickened by practice and that practical performance is improved by training in critical appreciation and by careful study of the works of masters. To separate these off into different classes, so that there might be found under one roof, but running quite independently, an Evening Institute class in acting and a WEA class in the appreciation of drama, may be to impoverish both, especially as they come to cater exclusively for different types of student. In the WEA and extra-mural classes are the concertgoers and playgoers; in the local authority classes the amateur musicians, actors and producers. Each class, in its own direction, is doing a valuable job, which no one would wish to supplant. But it has seemed on occasion to be worth trying to bring the two types of class together into one combined activity, and the following is an account of some experiments of this kind in Music and in Drama that have been carried on for the past three years in Lancashire.

The courses are provided jointly by the Extra-Mural Department of Liverpool University, the Lancashire Education Committee, and

the Community Council of Lancashire, whose Organisers of Music and of Drama took a leading part in planning and conducting them. Nearly all have taken the form of residential week-end courses, partly in order to avoid trespassing on established groups in particular centres, and partly to allow of the attendance of students from a wide area, since Liverpool's half of the administrative county contains few large towns.

The Music courses have up to now been arranged as self-contained schools, each concentrating on the study of a single work. The course lasts from dinner on Friday evening until late on Sunday, when a final performance of the work is given before a small invited audience. For some years the Community Council's Music Organiser had held a series of week-end schools in choral singing and string playing, and these formed the basis of the experiment at first. The idea was to introduce four lectures by a university tutor on the work that was being performed at the school and to bring in, as well as the singers who were already in the habit of attending, students from University Tutorial Classes in Music. Little response to the instrumental schools seemed likely from Tutorial Class students, however, and only the choral schools have been joint courses.

The enrolment at these schools has varied from 42 to 62, most of the students being members of choral societies and groups from all over Lancashire. For many of them this is their first experience of anything like formal training in musical appreciation, and their response has been warmly enthusiastic. The remaining students are from the University's extra-mural classes in Music, and it is not surprising that at any one school they are in a minority, since there are usually no more than twelve or fifteen such classes to draw on. They too appreciate the opportunity of adding concerted practical work to their musical studies and they have been invaluable in discussion, helping the tutor to establish the Tutorial Class atmosphere at the outset.

The choice of works for special study is limited both by the short duration of the school and by the ability of the students, but the selection has been varied as far as it could be: it has ranged, for example, from concert-versions of Purcell's *Dido and Aeneas* and Gluck's *Orfeo*, and some Bach and Handel, to Thiman's setting of *The High Tide on the Coast of Lincolnshire*. The principals are selected in advance, as soon as the enrolments are known, and given their parts for preliminary study.

Most of the time is given to rehearsals, in sections and in concert. At intervals in the midst of this the lecturer, who also helps with the rehearsals, meets the whole group to discuss the chosen work, placing it in its period, describing the circumstances of its composition and its relation to the composer's work generally, analysing its structure and assessing its musical worth. Usually he has four periods of $1\frac{1}{2}$ hours, spaced throughout the week-end, as well as considerable opportunity for informal discussion with individual students. Since all students are resident, however, no formal timetable is drawn up and the disposition of rehearsals and lectures is kept flexible.

There is no doubt that people work with tremendous intensity in these week-end courses: they live with their music the whole time, and they may gather as much concentrated musical experience from a single week-end as from a whole year's work in a Tutorial Class. It is probably in this quality of concentration that the greatest value of these courses is to be found, for the very shortness of the time gives a sense of urgency. There is the incentive, as well as the opportunity, to explore a single piece of music deeply, and the discussion of its musical quality goes forward in a context in which every student is active and aware of his own contribution. In fact, one is tempted to conclude that the prospect of performance before an audience affords the same kind of incentive as an examination, with none of the attendant disadvantages. So, although the arrangement of residential week-ends was arrived at for administrative reasons in the first instance, it has been found to bring great advantages of its own.

To those familiar with extra-mural work, however, two questions will no doubt occur. First, whether the University's contribution is justified: could not the Music Organiser have given the lectures himself and run the whole school cheerfully on his own? The answer is that while he is undoubtedly qualified to do so, in practice he found at his earlier choral schools that he could not. In his students' view he was there to conduct a choral performance and he found it difficult to draw their eyes away from the details of performance to the wider issues of musical appreciation: the sense of urgency was then a handicap. The University tutor, on the other hand, is present for just that purpose and is able therefore to give his analytical and critical approach with an authority that his colleague could not command. Moreover the benefit of the practical experience to the Tutorial Class students who have joined in has been very great, and the task would now seem to be to introduce to such activities more of these

students, as well as the members of the growing number of University Extension Courses in Music.

Secondly there is the question of recruitment to formal classes. To some, no doubt, the gladdest result that could be reported from experiments of this kind would be the discovery of an influx of singers into Tutorial Classes after their taste of the work at a joint week-end. Research among registers and enrolment forms might disclose that something of the sort had happened; probably it has not. But in any case, that was never the intention. Whilst it is true that there is a twofold aim, to study one work fully and to open up lines of thought about its relation to other music, the first has always been predominant. Each course has been planned to provide a particular experience in the study of music, and has not been thought of as a pioneer or introductory course. If some are led on by it to seek further continuous study on the same lines, so much the better; but no one who has sensed the great feeling of achievement after the final performance at one of these week-ends will doubt the serious value of the experience the students have gained.

The work in Drama has been of a quite different character from the outset. The first venture was a weekly course of ten meetings held at the Liverpool Institute of Education, on Shakespeare in Schools. It was devised for teachers in secondary schools and consisted of a close study of *The Merchant of Venice*, as literature and as acting text. The University's Staff Tutor in Literature presented the literary and dramatic qualities of the play, the problems of the text, the verse, structure, and characterisation, and the relationship of the play to the Elizabethan stage and its conventions; and at each meeting the Drama Organiser of the Community Council carried the discussion forward to show how these matters of scholarship impinged upon and could be brought out in a school production. Here again the value of the course lay in the intensive study of one text, and an easy blending of academic and practical work was achieved.

It was intended that this should be the first of a regular series of joint courses, some on a weekly basis and the others short residential courses like the Music week-ends. At this point, however, a new opportunity arose, one which from the point of view of the Extra-Mural Department has been of great interest, although, because of a shortage of suitably qualified tutors on both sides, it meant a temporary abandonment of the original projects. Like some other local education authorities, the Lancashire Education Committee saw the

need to provide a training course for part-time drama tutors preparing for the Associateship of the Drama Board, an examination that requires an extensive acquaintance with English drama and the history of the stage as well as practical ability and experience. The course was entrusted to the general supervision of the Drama Organiser of the Community Council, who then invited the University to collaborate in it by contributing the academic background, and for the past two years this has been the joint work in Drama.

It is a two-year course, embracing six week-ends in each year, and the membership is constant throughout. Since the students come from all parts of the county no other satisfactory arrangement would be possible, but as with the Music schools this form of course has been found to bring its own advantages. Much of the time is given to lectures, demonstrations and exercises in production, stage-management, the design and making of costumes, decor, lighting, make-up, and other practical matters, taken by the Drama Organiser or specialist tutors appointed by him. In addition there is a double session taken by the University tutor on the history and appreciation of drama or the history of the stage. It is clearly not possible, under these conditions, to complete an exhaustive chronological syllabus in class, and the tutor's practice therefore has been to select certain representative themes for treatment at the school and to prescribe courses of home reading, with the aid of book supplies from the County Library, to link them together. These themes are related as closely as possible to the practical work of the week-end: for example, a survey of the major changes in playhouse design was coupled with the study of stagecraft and lighting on the small stage today, lectures on the Restoration theatre and its drama were followed by a detailed study of the costuming of a modern amateur production of *The Way of the World*, and the week-end on stage deportment opened with an account of the changing styles of acting from the sixteenth century to the nineteenth.

The students are all practitioners at a higher level than are those in the Music schools, and they have a professional concern in the subject. It is to be expected that their standard of work and seriousness of purpose will be high, and a great deal of private study is done between the week-end courses, each student sending three or four long essays to the tutor the week before a course is held. Opportunities are found at each course for the tutor to meet students individually for the discussion of their reading and written work.

Apart from the intrinsic value of the work, the extra-mural staff have found two matters of great interest to them arising incidentally from the course. In the first place, the fact that these students are preparing for an examination makes possible some comparison, in standard and pace of work, with other extra-mural courses, for the Liverpool Extra-Mural Department has not for many years provided examination courses of any kind. Examinations undoubtedly generate a powerful incentive, not so much to work hard and regularly, since many adult students already show a remarkable capacity for this, but rather for them to discipline their study and approach it systematically, to seek at once clarification of things only half-understood, to value accuracy of sources and reference, and to look for standards of relevance for avoiding the interesting red herring. On the other hand the standards of relevance they apply tend to be those of the examination rather than those of the subject itself, though this is a matter that the tutor can usually deal with in discussion. The chief difficulty seems to be that few adult students are proficient in examination technique; they need a good deal of help in determining the range of reference of a question, in interpreting examiners' jargon ('Discuss . . . with special reference to . . .'; 'Choose three examples of . . . and show how . . .'), in selecting and ordering their material, in getting down their ideas quickly enough, even in spelling, punctuation, choice of language, and the like. It is obviously valuable that these things should be taught, and to some extent they arise in any adult class; but the examination may give them undue importance and in a concentrated course they may tend to consume more time than can well be afforded, at the expense of the subject itself. The tutor feels he has lost a little of his freedom.

The other interesting outcome of this course is that the students have, to their credit, insisted on treating it as a training course for their future work and not simply for the examination. Since they are themselves tutors in the local authority field of adult education, it has therefore assumed something of the character of a tutor-training course, to which the experience of the extra-mural staff can add much: questions of teaching methods with adults, of the preparation and presentation of talks, and of the relevance of historical material to the problems of amateur actors and producers, frequently arise in discussion, and it is an advantage that they can be examined from the complementary viewpoints of the two tutors present.

Collaborative work of this kind, by its nature, lies out at the corners

of the extra-mural field and is never likely to assume a position of central importance or to replace the traditional courses in the arts, although various further developments of it are planned for the future. But all those who have taken part or have seen it in operation have found it a most rewarding kind of work and are convinced of its worth. It is best adapted for the intensive study of limited subject matter, for it allows the central problems to be approached successively from two different angles. To guarantee an adequate balance of academic and practical work, however, it does need the participation of the two tutors, each being recognised as authoritative in his own field, however much he may in fact know of the other's. This is what justifies the administrative cumbersomeness of collaboration. But it must be said in conclusion that none of this would have been possible without the generous attitude of the Lancashire Education Committee, who have been quick to untie administrative knots and have under-written the financial commitments of the Extra-Mural Department in these courses. In these days of limited Ministry grant for adult education such help from a local authority is a great source of confidence in attempting experimental work that might prove expensive and whose cost would otherwise mean some corresponding restriction of other courses.

EXTRA-MURAL EXAMINATIONS

by J. W. Saunders

Extension Lecturer in English Literature, Leeds University Department of Adult Education and Extra-Mural Studies

INTRA-MURAL University Examinations serve several tangible and exigent purposes: they help to eliminate students of inferior intelligence and industry; they ensure that the possessor of a Degree or Diploma is a person of agreed merit, providing employers and the public at large with a standard and guide to the student's capacity for particular duties in society; and they contribute to his training in essential intellectual disciplines. Doubtless, other *media* can be devised to fulfil other purposes, but the discipline gained from satisfactorily answering selected and particular questions in a set time is unique to the examination system. Not only must the student have the wits to apply his knowledge to a specified task, but he must prepare himself over the years in a specific syllabus; examinations provide an incentive, a goal and a sanction that the undergraduate cannot do without. In the long run he may profit much more deeply from other aspects of his University life, but all these other things—communion with great books, fellowship with like and unlike minds, self-realisation, development of the critical faculty, and so on—spring from his examination obligations. In the last analysis, the examiner justifies himself not in relation to the duty to preserve University standards (which can be protected in other ways) but in relation to the student's need to put his intellectual faculties in order.

Implicit is a compromise. Sir Hector Hetherington, defining the social function of the University, declared:

the end is truth^a—truth not as fact, but as act, not as a fixed and final formula, but as the enlarging illumination of living minds when in deeper perceptions they penetrate to the intimate unities of the elements of our experience.

This great end is served *directly* by the research and communion of University teaching staffs, and by the special influence of the University in the life of the adult community, but only *indirectly* by undergraduates. Before young minds can grow in the search for truth, they must first be trained and equipped in the right disciplines

and techniques; as a start, therefore, they are set to work on reasonable finite departmentalised facts (and one department is as good as another) as intellectual training grounds; at the same time windows are opened on young lives so that the deeper perceptions, and true education, will naturally follow in maturer years. Undergraduate examinations are therefore exercises in the handling of reasonably finite, often stock, material, uncomplicated by enquiry into deeper perceptions; ideal instruments for the job, making available reliable information based on agreed criteria.

This compromise, and all the standards connected with it, loses all validity in the context of Adult Education. Departmentalisation of fact is *a priori* irreconcilable with the search for truth conducted by mature minds. Here, the necessary test in proficiency is inextricably combined with 'deeper perceptions', and the examiner's right to examine (and the standards and merits he measures by) must have reference to a field of study as large, in the last analysis, as life itself. I am not thinking of adult 'beginners' or vocational specialists. Adult students who have no acquaintance with the academic disciplines and techniques, and professional people who want to be examined and certificated in a limited proficiency,* can be treated as undergraduates. But the majority of adult students, who can rapidly revise or master the elementary academic disciplines, expects to find, beyond intellectual exercise, an education in humanity. They are of an age when experience of life has equipped them at least to make a start on the direct search for truth, truth 'not as fact but as act'. The time spent on the acquisition or revision of techniques must be limited by the wider purpose. In my experience, the ordinary adult student, no matter how urgent his vocational bias, wants, *in addition to* acquiring a particular skill useful to him as a citizen, to study humanity as well, relate knowledge to life. Class discussions, for instance, spring to life when questions of values are raised: the notebooks, repositories of information useful for examination purposes, are temporarily forgotten and students avidly engage in something which has clearly deeper significance for them. Undergraduates sometimes behave in this way too, but the adult by virtue of his maturer years is much more deeply involved in human nature and is more apt to be curious

* London University awards, through its Department of Extra-Mural Studies, Diplomas in Dramatic Art, Nursing, and the Theory and Practice of Physical Education, as well as Certificates of Proficiency, in Natural History, in English for Foreign Students, and in other subjects.

beyond the bounds of a technical proficiency. If, then, Extra-Mural examinations are based on Intra-Mural models, are regarded as a pale substitute for the real thing 'within the walls', they cannot be regarded as satisfying the needs of students or as contributing to the social purposes of the University.

Most Universities, aware of the difficulty, do not examine adults. Thus, most adult students have been deprived of two things: the special exercise examinations offer (and all the incentives to serious study connected with it), and the opportunity to win a diploma or certificate which would set the seal of an agreed standard on meritorious study and in addition would symbolise membership of the University. The individual, and society as a whole, is the poorer for the deficiency; the individual cannot assess his own standard, the community cannot put a ready value to Adult Education. Having no adult examinations is as bad as having the wrong kind of adult examinations.

At Leeds the attempt has been made to steer a middle course. The Leeds University Extension Certificates (in the History of Drama, the Theory of Social Organisation, Criminology, and other subjects) were originally intended to satisfy what was largely a vocational demand—requests for examinations from professional people attending University Extension Courses. But, from the beginning—at least in the History of Drama, which is my own subject and for which alone I am qualified to speak—the vocational element was only a basis, a *raison d'être*. Students were not prepared to resign the privileges of adult status for an examination in proficiency. The experiment has been made, increasingly over the years, to mould this particular examination to the highest needs of students. The voluntary principle is maintained: not all Courses are approved for Certificate purposes, approval waiting upon demand; even in a Certificate Course there is no obligation on all the students (or indeed any of them) to sit for examinations. The Lecturer cannot give special coaching to those members of the class who intend to sit for the examination, other than the traditional attention paid to each individual's needs in class and written work. Nor can he plan the Course specifically for examination purposes: the examination is an appendix to the year, arising out of the year's work but not dictating its direction. Moreover, in the limited time available in twenty-five weekly meetings, four or five essays, the general reading of scant leisure hours, and perhaps an informal discussion or two outside the

classroom, it is not possible to supply the kind of information undergraduates need for their examinations. A combination of deliberate if tentative policy and these conditioning factors has helped to produce an Examination entirely different in principle and practice from Intra-Mural models.

Perhaps the differences will be expressed most clearly in stating the problems faced by the examiner setting and marking a paper (in the History of Drama). In all examinations the examiner seeks, first of all, to establish whether the candidate knows what he is talking about, whether he has done the work and understands his set material. But Extra-Murally a special kind of understanding is, or ought to be, expected. Undergraduates rarely achieve (and the examiner cannot expect) any high degree of original criticism. It is a pleasure, and a mark of exceptional ability, when a candidate has it; but, in general, a safe pass is always to be won by the undergraduate who can present a cogent selection of data acquired from books, lectures and tutorials, and who can express himself clearly in the application of a satisfactory *breadth* of knowledge to the particular problems set. Extra-Murally, the examiner does not get the same breadth or detail but expects a compensating *depth*, a capacity for critical understanding, a personal and mature hierarchy of values, and *ipso facto* a much richer vein of original thought. These qualities are to be found in first-year work; the improvement to be looked for in later years consists, chiefly, in better interrelation and discipline of thought, the result of the teaching received. A good Extra-Mural class is a seminar; at all times the emphasis is on independent judgment, personal evaluation, and the relation of what is known through books to what is known through life. Because this is so, the Extra-Mural examiner must put different values on the terms—not only *adequacy of thought*, but also *relevance*, *application*, *error* and so on—by which he grades the merits of the papers.

He is aware, for instance, that many adult students have forgotten, or never learned, how to spell the rarer words, to write long sentences, to punctuate with colons and semi-colons instead of ubiquitous commas. The Lecturer tries his best in three years to help students improve themselves in these matters, but knows that many have passed the age when any considerable improvement in mechanics can safely be made. To insist might indeed lead to positive harm, might force a student to impose an artificial and insuperable barrier between the mind and the written word, might drive him to lose

confidence in his own voice. 'How can I know what I mean', asked André Gide, 'until I hear what I say?', drawing attention to the strange gap that exists between what one wants to say and what one does say. It is a common phenomenon in life that a pen can make a bloodless shadow out of a man's fertile mind and vivid speech. This is true, indeed, of most people, not only of the 'educationally underprivileged', but of well-educated professionals who happen to turn their minds beyond the familiar and protected confines of specialised jargon. The Extra-Mural examiner is entitled to insist on simplicity and clarity of expression and to pillory the abstruse or lazy abstract term or touch of journalese. But he must allow a generous freedom of self-expression and ignore the things which do not really matter. What counts, after all, is the force of the candidate's ideas; the sum or structure of his answer, and the honest capacity of his language to express the full personality of the man at work in a given context. And, of course, quality is more important than quantity.

In subjects like Drama, as distinct from more factual studies, direct errors in an examination paper are comparatively rare and insignificant. The schoolboy who places the *Patience of Twelfth Night* on a 'lamp-post' or, originally, interprets Olivia's 'seven years heat' as 'seven years separation from the opposite sex', does not lose many marks; on the contrary, he may, perversely, endear himself to the examiner. Similarly, the Extra-Mural candidate who gets wrong the chronology of a canon, or forgets a piece of the plot, or garbles data rehearsed from a notebook, commits no great crime. His fate depends less on his facts than on his judgments; if the cart is sound, one does not worry unduly about the horse that must pull it along, provided the shafts and traces and load are adequate and the horse *is* a horse, capable of giving the cart relevant mobility. At the Leeds examinations, students are permitted to bring into the examination room plain texts of the plays studied; and the privilege may well be extended to cover notebooks, provided that the notes consist only of facts, figures and data, the bricabrac of knowledge that no serious scholar bothers to commit to memory. But while factual error is comparatively unimportant, irrelevance must be heavily penalised, because it betrays an incapacity to apply the mind to a particular problem; especially reprehensible is the introduction of facts, data, quotations and miscellaneous information, not because it is apposite but because it is known. Other kinds of relevance are not so easy to define: in the context of human values, no subject has exact

boundaries. And often, if the order and argument of the whole answer is cogent, an Extra-Mural candidate is allowed an adult latitude in cross-reference that supports a judgment; an observation from life has more value than a quotation from a book. But, in general, the examiner expects the adult candidate to have a better sense of values about relevancy than the undergraduate.

Quotations are usually indispensable in literature papers. The undergraduate who can quote plentifully from the text, and then accurately and appositely refer to what Eliot or Tillyard or Wilson Knight has to say on the topic in question gains the credit due to the wakeful scholar. In practice, however, the examiner is very often regaled with a rehearsed series of quotations, deployed regardless of relevance. The adult student has (or should have) no time to play this particular examination game. He is recommended to read everything else before modern criticism: the plays themselves, other plays of the period, other literature of the period, table talk and other contemporary comment, and so on, have a much higher priority in his limited reading time than keeping abreast of modern scholarship. He will not be able to quote the critics, then; but, with a plain text on his desk, he should be able to find unusual and apposite quotations from the set plays themselves. What the examiner highly rewards is a real love and care for the text; and the selection of illustrative quotations is an excellent lead.

There are a number of disciplines and sanctions natural to University life that bridle the undergraduate and help him to apply himself to his work. The adult student, deprived of these, has to find a compensating sense of devotion to the subject. Some adult students are lazy-minded dilettantes. The dilettante is an amiable person, tolerant, and, superficially at least, bright and knowledgeable.

He finds that talk of music, books and art is
Useful at all the most important parties.
He cultivates an aptitude for knowing
Which way the day's aesthetic wind is blowing.
He lacks all passion, feels no love or hate;
Notes what is up to, what is out of, date;
Is equally prepared to praise or damn
So long as he can coin an epigram.
Spying the coming man before he's come,
He beats the first premonitory drum;

Aware which reputation's almost dead,
 He plans the funeral speech a year ahead.
 His seismographic needle will betray
 A falling fashion half the world away;
 Yet good and bad in art are one to him,
 Mirror of mode and weather cock of whim.*

*For him some Universities are apt to organise short courses of lectures, an ideal medium for a man who regards adult education as a source of entertainment more in keeping with his nature than football matches or the movies.† A place for him in the community must be found, for he is a patron the arts cannot afford to ignore. But in a serious University course he is a thorough nuisance. Normally he is not attracted to such a course, or, if he joins, is quickly eliminated because his attendance or, more probably, his written work, is unsatisfactory. But he occasionally survives to claim the right to face his examiners; and his *attitude* is often the refuge of hitherto unexceptionable adult students under the stress of examination conditions. The dilettante answer, no matter how urbane or well-written, is fundamentally *irresponsible*, because the candidate, for all his tolerance, is usually a man with no hierarchy of values at all, who is not prepared to work in a way which will add to his own stature or to the common store of knowledge. In return for the greater freedoms of adult education, the candidate must show evidence of responsibility. As a corollary, the earnestness of a candidate who is only partially successful in the attempt to think and evaluate for himself ought to count charitably towards his credit. Adult Education is a quest for truth, testing nerve and sinew, not a flabby means of relaxation.

It is becoming apparent that I regard the Extra-Mural examiner's attitude towards his candidates as much more personal than is normally the case elsewhere. In fact, I doubt if an adult paper can be accurately marked unless the examiner has personal knowledge of the candidate, an exact reversal of the usual rule of examinations. The outstanding mind and the dud can be recognised by strangers, but the middle ranges of ability are much of a muchness to the

* A. S. J. Tessimond, *New Poems 1952* (P.E.N. Anthology), p. 44.

† Some University Extra-Mural programmes are swamped with 'introductions' for dilettantes. To contradict Stevenson, it is far better for the adult student to 'arrive' than to journey on and on in endless introductions to something which is never found, in endless preparation for something which never happens.

examiner who cannot distinguish, from full knowledge of the man, the independence and growth of judgment. Perhaps the Extra-Mural examiner can be compared, in some respects, with the supervisor of a Ph.D. or B.Litt. thesis: he is not the inquisitor, the impartial judge, the arbitrary expert, but rather the 'minister' who helps the candidate bring out the best in himself and is aware what that best is. Above all, the examiner must recognise the higher purposes of Adult Education; specialised knowledge of the subject studied will not serve him as a substitute.

The adult examination is not the ultimate horizon of the year, but only a part—and a necessarily *characteristic* part—of the long search for truth in its highest reaches. It follows that there are special principles governing the setting of papers, as well as marking the papers. These principles can best be demonstrated by specific examples of good and bad questions, all of them taken from actual papers used in the Leeds University Extension Certificate Examinations in the History of Drama.

ILLUSTRATION No. 1

BAD QUESTIONS

(with short notes on the reasons for rejecting them)

1. Consider the influence of Seneca on Elizabethan Drama.

Seneca is not studied in this Course; the average adult student is extremely unlikely to have any first-hand knowledge. It is a bad principle to encourage adult students to regurgitate second-hand notions.

2. What did Shakespeare owe to Kyd OK to Lyly?

Smacks of the schoolroom and potted histories. The study of 'influences' is not usually profitable for non-specialists, especially when, as here, a minnow is compared with a whale. No Lecturer can honestly recommend an adult student, with better things to do and little time to do them in, to read sufficiently widely in Lyly to answer this question in an original way.

3. Consider the following parts from the viewpoint of the Elizabethan boy actor: Epicoene, Rosalind, Ariel.

Since the question can only be satisfactorily attempted by a specialist, it is an open invitation to the dilettante to vapour sweet nothings.

4. Assess the importance of the Spanish drama in the development of the European theatre.

A good question ought to relate the unfamiliar to the known. To adult students the 'known' is English drama. Here an 'unfamiliar' element (Spanish drama) must be related to a sum total of unfamiliar elements (The European theatre).

5. Consider Goldoni's so-called reform of the Italian theatre.

The word 'so-called' indicates that the student is being asked to reiterate a known body of facts and memorised data. This is not good enough in Adult Education.

6. Corneille considered that the first duty of a dramatist was the moral improvement of his audience:

a. What lessons did he wish to inculcate?

b. What methods did he use to convey his ideas?

c. Do you consider that he succeeded?

C. is the only part of the question that asks for a critical judgment, if we presume (and are entitled to presume) that the candidate has an adequate knowledge of French social history of the period. But C. is completely drowned by the second-hand material which must be employed to answer A. and B.

7. Outline the development of the Italian theatre from 1870 to the death of Luigi Pirandello and consider in detail the work of ONE of the following groups: the realists, the poetic school, the grotesques.

This kind of question testifies to the finite departmentalisation of fact that examinations usually require: everything with its label in watertight compartments. The adult student hopes for better things.

8. What is meant by the 'Romantic Movement'? What features of 'Love is Not to be Trifled With' (*On Ne Badine Pas Avec L'Amour*) are characteristic of the generation in which de Musset lived?

Forty-five minutes are allotted to this question, of which thirty must be inevitably expended in explaining, patiently, to the examiner that the term *Romantic Movement*, familiar enough to the adult student in its English context, somehow means something quite different on the other side of the Channel. There would then be no time except for notebook recapitulation about de Musset and the much more valuable part of the question.

9. Do you agree with Bernard Shaw's criticism of Ibsen's early plays when he said of them that 'his intellectual consciousness of his theme was yet incomplete'?

Margaret Cole once said of Shaw that 'you may disagree with what he says . . . but you cannot possibly say you have no idea what he means'. How unfortunate that the examiner has caught him in an uncharacteristic moment, in an abstract phrase none of the terms

of reference of which are clear: the type of obscurity adult students are themselves warned to avoid!

ILLUSTRATION No. 2

GOOD QUESTIONS

1. Do you think that Marlowe was interested in people?
2. If Webster was studying men and women (Thorndike), why is it that his characters seem to be most alive when they are dying?
3. Do you consider that the Elizabethan stages were 'unworthy scaffolds'?
4. How can a study of classical drama help one to appreciate later drama?
5. 'All major comedy is conservative in spirit.' How does this help to evaluate Aristophanes?
6. 'Goldoni has an infectious sense of fun which gives vividness to his scenes, but his power of observation is shallow.' Discuss this observation making particular reference EITHER to *Mine Hostess* (*La Locandiera*) OR to *The Fan* (*Il Ventaglio*).
7. 'A man is to be cheated into passion, but is to be reason'd into truth' (Dryden). Are we cheated or reasoned with in EITHER *All For Love* OR *The Orphan*?
8. 'Tragedy is life seen close at hand, comedy life seen at a distance . . . it is in this sense that Chekov's plays are comedies' (Calderon). Discuss.
9. Write an essay on Shaw's heroines, bearing in mind his repeated reluctance to describe love or passion.
10. What are some of the major problems facing a twentieth century poet who wishes to produce poetic drama?

Why are these questions good in the context of adult education? Briefly, they are open questions, affording no facile solutions; they offer every scope to an infinite variety of individual treatment; no amount of notebook recapitulation, or, conversely, of dilettante 'waffle' can answer them satisfactorily; and, above all, they invoke questions of human values and exercise the critical faculty.

There is a conflict in all education between rival processes both of which are necessary to civilisation: specialisation and co-ordination. Emphasis on vocational specialisation at the expense of co-ordination has led to much criticism, in recent years, of various parts of our educational system. Thus, M. L. Jacks, for instance, makes the charge that teachers from the training colleges

are nourished on the trainee's diet of professional and methodological studies rather than on human nature's daily food . . .

Such a system may have succeeded in 'training' the teacher: it

has entirely failed to educate the human being.*

Similarly, John Ciardi has protested that

technicians are not educated: they are trained. Education does not occur except where questions of human value are invoked.† Hence the North Staffordshire experiment, and the numerous attempts to encourage specialist students to become aware of other specialisms and of society's need for a general culture that combines and co-ordinates. Happily, Extra-Mural studies can least be charged with excessive specialisation: adult students come together in common devotion to a particular subject but are always wakeful to the wider imports and contexts. We are accustomed to the science graduate who attaches himself to an adult class in literature or to the housewife who, after one subject, goes on to study another; these students are not dilettante wanderers, nor are they interested in the mere accumulation of facts about other specialisms—fundamentally they want to co-ordinate values, see life through the other fellow's eyes, perhaps find the elixir of the *consensus gentium*. The visiting Intra-Mural Lecturer, engaged to talk to adult students about his specialism, is immediately impressed with the fact that his audience questions him hard about his sense of values and about the way in which he relates his special study to the general study of mankind. The adult's instinct to make himself secure through a better knowledge of other men and women, to fashion his own values in a restless world, to make sense of, and perhaps control, his environment is altogether deeper than a mere vocational bias. The Extra-Mural examiner must respond to this instinct by setting questions which are widely, and in the best sense, anthropocentric.

Adult examinations ought to be unprofitable to the 'crammer'. No amount of examination technique ought to conceal the real merits of the human being behind the façade. The only reliable way to circumvent rehearsed virtuosity is to ensure that questions tax the judgment, preferably in matters that have general human importance and validity. Pierre de Boisdeffre, the young French poet, believes that 'all books seem vain which do not tell us something concerning our human state'. Similarly, adult examinations derive their unique value from eliciting judgments about humanity—the critical faculty at work on its proper subject. The emphasis ought

* *Total Education* (London, 1949), p. 147.

† *Mid-Century American Poets* (New York, 1950), p. 245.

NOT to be: Can you remember what you were taught? What were the facts in this case? In what order did these events occur? A better emphasis is: What do you infer from these facts in this order? In your experience is this true? How do you connect these apparently diverse elements of human experience? Once the adult student has learned that all facts are not of equal value, has become acquainted with the University habit of treating each set of facts on its merits, has distinguished a false inference from a just, he is ready to advance, by reason of his maturity much more quickly than the undergraduate, into the province of judgments and values, and the good examination paper exercises him in his growth.

In addition, an adult examination paper should be imaginative, arousing a candidate's curiosity and producing a feeling of intellectual and creative stimulation. It ought not to consist of those cut-and-dried questions that immediately elate or depress a candidate in proportion to the accuracy with which he has forecast them in his revision. An invigilator has the opportunity of watching the reaction of candidates to the paper he has himself set. I am secretly delighted when a stifled chuckle or a wry wicked grin or a low whistle or an indignant eyebrow offers proof that the paper has alerted and stimulated. Worst reaction of all is the grim, rugged, dull determination which settles like an oppressive stormcloud on so many examination rooms. For all the necessary decorums, regulations and earnestness, an adult examination is an *adult* activity, and ought to be as whole-some and as refreshing as the examiner can make it. The atmosphere of tribulation, once accepted as an indispensable item of furniture in the schoolroom, is incompatible with a place where adults come freely together to exercise their minds and pursue wisdom. It is, I think, the best compliment to an examiner when a colleague, who teaches another subject, comments 'I don't know anything about it, but I should like to have a crack at that paper'. The various specialisms ought to be mutually attractive, if Adult Education is to get on with the job of educating the educated. Perhaps an Extra-Mural paper, at its best, will appear *difficult* to an Intra-Mural teacher: it *is* difficult, in one sense, because questions of human values have wide tangled ramifications, because critical questions are more searching than those which test merely the memory, because imaginative questions are invariably more ambitious than the humdrum run. But the paper appears more difficult than it really is, to a man accustomed to the needs and capacities

of undergraduates, who for all their intellectual liveliness are naturally callow.

ILLUSTRATION No. 3

QUESTIONS FOR THE ADULT IMAGINATION

1. Why did Marlowe OR Chapman like writing about giants who were "Jack-killers?"
2. EITHER Discuss *Hamlet* as the tragedy of a man who unfortunately could not make up his mind.
OR Discuss *Antony and Cleopatra* as the tragedy of a man who unfortunately had made up his mind.
3. If Cleopatra was 'preposterous, superficial, cruel, and greedy, of the flesh, fleshy' (Dobrée), can it be denied that Antony was any other than an utter fool in preferring her love to the empire of the world?
4. Do you agree with G. B. Shaw that *Cymbeline* is 'for the most part stagey trash of the lowest melodramatic order, in parts abominably written, throughout intellectually vulgar'?
5. EITHER Defend the last act of *Measure for Measure* from the charge that it contradicts all that has gone before.
OR Defend the last act of *Antony and Cleopatra* from the charge that it is superfluous.
6. 'Euripides is the Shaw of Periclean Athens.' Discuss.
7. Different critics have explained Peer Gynt as Don Juan, Faust, Aladdin, Piers Plowman, Everyman, Dionysus, Odysseus, Don Quixote, William Tell and John Bull. Discuss the connexion between symbolism and character with regard EITHER to Peer Gynt OR Brand OR Julian.
8. EITHER Discuss the work of Synge as a dramatist of the peasant world.
OR Discuss the work of O'Casey as a dramatist of the urban working class.
9. Consider ONE of the following relationships as a conflict productive of terror and pity:
Ridgeon and Dubedat; Mangan and Heartbreak House; The Elderly Gentleman and the Long-Lived; Joan and her Accusers.
10. 'The chief trouble with Christopher Fry as a dramatist is that he has nothing whatever to say.' Discuss.

We have come to the conclusion, at Leeds, that an adult student requires more time per question than the undergraduate. He must have time to do justice to the critical thought required of him. At first, following Intra-Mural practice, five questions were required

to be answered in three hours. Later, the number was reduced to four. More recently, one of the papers in the Third Year Examinations (a General Paper correlating all three years' work) was modified so that only two questions need be attempted (reduced last year to 'one or not more than two'). In this paper the candidate has proper scope to develop seriously the themes of his choice and the examiner the opportunity to discover, in earnest, whether the candidate has profited, in the widest sense of the word, from three years of study.

ILLUSTRATION No. 4

THIRD YEAR COMPARATIVE AND CRITICAL QUESTIONS (to each of which the candidate may devote at least 1½ hours)

1. What is drama?
2. 'Realism is only exposure, where art is revelation' (Craig). Discuss in the light of this remark the achievement of realism by any TWO dramatists of different eras.
3. Discuss in a wide context of European drama: 'It is the drama that makes the theatre and not the theatre the drama' (G. B. Shaw).
4. 'The honour and glory of our great art is that it is absolutely and entirely useless' (R. Vaughan Williams). Discuss, restricting your answer to European Drama.
5. Review the ideas about Comedy held by the major dramatists from Aristophanes to Shaw EITHER on the basis of the assumption that the primary purpose of Comedy is social criticism OR on the basis of the assumption that all laughter derives from feelings of relief.
6. It appears that great drama has only been created in an age where there is fundamental affinity of interest and close association of social status between author, actor and audience. Compare the problems of the dramatist in Britain today with those of the dramatist of any other age and/or country.
7. Shaw believed that 'the man who writes about himself and his own time is the only man who writes about all people and about all time'. In the light of this remark compare Shaw's plays with those of Pirandello OR Sartre OR any other 20th century dramatist known to you.

Experience suggests that the adult student needs the widest possible choice of questions. The Extra-Mural examiner serves no primary purpose in exposing gaps in the candidate's knowledge (the Intra-Mural justification for careful limitation of choice). Rather, he is seeking *inter alia* to discover the direction the candidate's tastes

have taken, and the profit he has gained from the pursuit of favourite interests. In the limited time available the Lecturer can do no more than introduce his class to the infinite variety of the theatre, avoiding at all costs imposing *his* values and tastes. It is emphatically not the function of a Drama Lecturer to coax reluctant students into admiring plays they had previously little or no use for. Above a certain level, *de gustibus non disputemus*, and the 'level' is inevitably determined by the priorities given to some dramatists in the syllabus. There are too many personal factors, accidents of temperament and social background, which intervene to make futile the teaching of appreciation. On the other hand, of course, the teacher does not abdicate his own values, and if challenged must be ready to defend them. But he must, as an examiner, allow the normal freedom of selection; must avoid, to the maximum, setting obligatory questions. From personal knowledge of his class (once again this is a *sine qua non*), the examiner ought to be able to satisfy every candidate; a successful paper is one in which each question is attempted by somebody. Ways and means can always be found of weighting a paper to honour both the candidate's right to select and the examiner's right to specify.

If the right kind of papers are set, the task of the marker is clarified and simplified. He should be able to grade the candidates not only in the three major groups—those who fail, those who pass, and those who pass with distinction—but also in all the decades of the percentage system. Thus, a mark of over 80 per cent conveys that, in addition to the intelligence and industry necessary to high achievement, in any given discipline, the candidate possesses a sure sense of civilised values, a rich personality, and, in a marked degree, the co-ordinative faculty. The specialised virtuoso who has an excellent knowledge of the material facts in the material order, but who is inadequately critical of humanity—cannot bring his knowledge to bear on the human problem—commands, at best, 70 per cent. Solid but unimaginative, or as yet incomplete or otherwise imperfect, judgments earn 60 per cent. And so on, through the grades of safe pass, charitable pass, inadequacy and positive weakness, to the unfortunate below 25 per cent who clearly ought not to be encouraged to persevere further in the particular subject or at University level.

This analysis of Extra-Mural examinations has raised questions which go beyond the confines of examinations to a definition of Adult Education. My point is that if Extra-Mural examinations are

to hold to a University purpose, it is inescapable and imperative that the principles determining their nature should be clearly identified with the principles of Adult Education and not Undergraduate education. In the past adult examinations have been restricted to vocational subjects in which the syllabus specifies a body of facts which have to be learned and understood; vocational specialisation of this nature has enabled examiners to treat adults as undergraduates, departmentalised in limited factual disciplines. But this isn't Adult Education at all. Diplomas and Certificates for such examinations have no connexion with the true merits and excellences of Adult Education. If examinations are to play the part they can play, and usefully play, in Adult Education at its proper best, specifically Extra-Mural values must be established. The factual disciplines are still important—education cannot begin until the student is capable of selecting the right facts—but are no more than bases and foundations for action.

A number of inferences may be drawn from my insistence that Adult Education is especially concerned with 'truth not as fact but as act', with questions of human values, with the critical faculty at work upon its proper subject, the study of humanity. In the first place, at its best (and one is always aware of the multiple forms of adult activity that prepare for, and lead up to, but do not themselves attain, that best), Adult Education is the highest form of education. The adult student is *not* some kind of poor relation, underprivileged in status, content to eat the same food as the undergraduate, if only the crumbs that drop from the table.

Secondly, Adult Education (again, at best) is not concerned with the factual subjects, but with those broadly termed the Humanities. There is (or ought to be) a hierarchy of subjects. It would be invidious here to make out a list, but, clearly, subjects like Philosophy, History and Literature are very high in the scale, and subjects like Chemistry, Geology and Astronomy lower, the difference being the degree of human values involved. I hasten to add that *all* subjects assume a different emphasis when taught to adults, because Adult Education brings all the force of subject-specialisation to bear, not on the narrow confines of the specialism but on the broader questions that perplex mankind. But the fact remains that some subjects are more deeply concerned than others with human nature.

Thirdly, Adult Education has a tangible and immediate value to

the community as a community. An objection to my argument might run thus:

'We know where we are with the man who has a Degree. But what weight does an Adult Education Certificate carry? What qualities and University Standards does it presuppose in the possessor? You talk of Adult Education as a wholly individual thing; you want the adult to be fully conscious of his own hierarchy of values, to acquire through Adult Education perfection in his kind, complete self-realisation as an individual: the teacher, you say, ought not to impose his own values on the student. What then is the sum total of your efforts, from the point of view of society, but the mass production of perfected Marxists, Reactionaries, Heathens, Jews, Catholics, Protestants, Hindus, Moslems and so on. You aim to discover the real basis of the man's personality, his inmost faith and principles, and encourage him to live up to the best that is within him, applying that best to problems of human values in the world. But how does that help the rest of us, who do not agree with him, except to save a good deal of muddle-headedness on his part?'

The answer to this objection, implicit in my whole case, must now be made explicit. The purpose of Adult Education is not, and cannot be, wholly a matter of individual self-fulfilment. Unqualified individuation encourages the raising of barriers between one group and the next, the divisions that are the curse of the twentieth century. Adult Education is based on the possibility of the *consensus gentium*, on the assumption that human beings have more things in common than they have differences. The ultimate object therefore must be the reconciliation of mankind through knowledge, respect and tolerance of others, and the fashioning of the true cosmopolitan city (and the world is necessarily cosmopolitan) in which all can live at peace and harmony. The dogmatist who refuses to recognise the human rights of his opponents and opposites or to believe that he can share with them a humanity that transcends in this one respect his dogma is not only a bad citizen; he is the most dangerous man in the world. It is one of the blessings of the search for truth that dogma is turned into a respectable element in the community. Adult Education—education in its purest co-ordinative sense—is one of the few methods available to a highly specialised society for bringing

man and man together. And a student who successfully surmounts all the hurdles of an adult course at University level ought to be known in society for what he is: a man to be trusted with the co-ordination of his fellows.

Lastly, adult educators should look again at the objections to the use of examinations in Adult Education. Leeds at the least has suggested a method whereby examinations can be adapted to adult needs. Students, remembering their schooldays, tend to resist any suggestion that they should be examined; and rightly too. They have had no experience of being examined in the right things and in the right way. Remembering schooldays too, they tend to resist efforts made to induce them to submit written work, until an enlightened tutor puts the problem in an adult context and demonstrates the unimagined profit to be gained from this necessary discipline. Examinations, of the proper kind, are in my opinion as necessary and as fruitful as written work of the proper kind. Both are invaluable creative agents which the student cannot do without if he is to make the subject his own, to overcome the inertias inseparable from part-time study and earn 'the achieve of, the mastery of the thing'. But it all depends on the assertion of specifically Extra-Mural values: if Adult Education is permitted to be true to the best things within itself, it follows, as the night the day, it cannot then be false to the University and its work in the community.

HIGHER EDUCATION IN NIGERIA

by *Gerald Moore*

*Regional Tutor, University College, Ibadan, Department of
Extra-Mural Studies*

EIGHTY-FIVE years ago Matthew Arnold published *Culture and Anarchy*. Like many of the best Victorian minds, he was deeply disturbed by the nature of the prevailing ideals of the age. In that book he takes these ideals one by one; political liberty, industrialism, accumulation of wealth, increase of trade and population, physical fitness, and applies to all of them the one word *machinery*. Against this worship of the mechanical, which in his estimate can lead only to anarchy, he sets up the single ideal of culture, defined as 'an inward spiritual activity, having for its character increased sweetness, increased light, increased life, increased sympathy.' Arnold, writing towards 1870, sensed that social and political changes were slowly taking from the middle classes the undisputed leadership they had enjoyed for half a century and giving it into the hands of the new masses; liberalism and capitalism were giving ground before the advance of democratic and socialist ideas. But he saw no present hope that the Populace, as he called them, were any better equipped for leadership by their training and outlook than the middle classes had been. Both were equally rooted in the worship of machinery and encouraged in it by their spokesmen.

Arnold found all three of the great classes of Victorian England equally lacking in the qualities necessary for civilisation; none was educated for the responsibilities which history was thrusting upon it. The aristocracy he named the Barbarians, the middle class the Philistines, and the working class the Populace, and he characterised each of them as follows:

'The graver self of the Barbarian likes honours and consideration; his more relaxed self, field-sports and pleasure. The graver self of the Philistine likes fanaticism, business and money-making; his more relaxed self, comfort and tea-meetings. The sterner self of the Populace likes bawling, hustling and smashing; the lighter self, beer.'

Only one force could root out the anarchic tendencies of society, overthrow the idols of machinery and produce a united, civilised nation once more; the force of culture:

‘It seeks to do away with classes; to make the best that has been thought and known in the world current everywhere; to make all men live in an atmosphere of sweetness and light, where they may use ideas . . . freely, nourished, and not bound by them. This is the *social idea*; and the men of culture are the true apostles of equality.’

Arnold was in no doubt about the great instrument, which was to serve the development and spread of this culture, this social idea; it was education. Not the haphazard education, bedevilled with individualism, class rancour and religious bigotry, which England had hitherto suffered from, but a national educational system, wisely framed and efficiently administered by the State. Himself a professional educationalist, he felt keenly the lateness of England’s start in the field compared with a nation like Prussia. Only a year after *Culture and Anarchy* appeared, Parliament passed Forster’s Education Act and England at last began to work out a serious education policy.

If we turn from the England of 1870 to the Nigeria of 1954 we shall find a rather different situation, but one in which Arnold’s highly intelligent analysis is still suggestive. There too we shall find a strong and growing cult of machinery, in precisely Arnold’s sense. Anyone visiting West Africa today will be drummed almost insensible by the reiteration of certain words and phrases, embodying concepts vague enough but none the less powerful—self-government, industrialisation, raising the national income, achieving self-sufficiency. The whole policy of the present Governments there rests on a mass of unexamined assumptions, few of which can in fact stand much examination. There is, for example, an apparent conviction that something tremendously significant has been achieved if several million illiterate peasants are taught, painfully and laboriously, to write their names. This idea of bare literacy as a triumphant end in itself, something to be proved by statistical scores, shows that education is still seen as static and received rather than dynamic and growing or, as Arnold himself says, ‘eternally passing onwards and seeking.’ Literacy is not the end of anything but only the possible beginning of something else; it is a piece of equipment, nothing more. The man who has been made literate but denied the opportunity and encouragement to go further is quite possibly worse off than

before; he may well be a worse citizen also.

In the matter of social classes we shall again find a situation different in many ways from Arnold's England but to which his critical approach is still relevant. Classes in the English sense scarcely exist as yet in Nigeria. The North is still feudal; in the South a potential middle class is emerging but has not yet hardened into a definite caste or produced a dogmatic ideology. There does exist, however, a fully-educated minority which is more or less isolated from the great mass of illiterate or semi-literate people. If this group has not yet the size or the consolidated economic power to become a true middle class, it is nevertheless something of an élite. Because of the lack of compensation at the higher levels, it is dangerously easy for a young educated Nigerian to pluck the fruits of high office which it would need years of experience and proved ability to earn in other countries. The Nigerian intellectual, isolated from his past and often from his family, is at once a sort of outcast and a potential leader. This emergence of a small educated élite poised above a great gulf of ignorance and backwardness presents what has been defined by Professor Seton Watson as the classic revolutionary situation. It is a situation in which the élite has both the temptation and the opportunity to seize power for itself and to make sure of retaining it. It is a situation ripe equally for revolution and for the dictatorship that almost invariably follows it.

When we speak of culture in this context we shall see that its primary task is to bridge this gulf between the élite and the mass of the population; to restore to the intellectual a sense of belonging, of integration with his people and the past of his race; to give ordinary men and women a vital and critical relationship with their leaders, which can only follow upon an easy familiarity with the machinery of political liberty and social emancipation. Emotional worship of the leader because he leads—because of his unreal and dangerous eminence—must then give way to selective approval of those who lead well.

Fundamental Education—unfortunately and misleadingly called Adult Education in Nigeria—seeks to bridge this gulf from below; the task of Higher or 'true Adult Education is to bridge it from above. All the hard work of the fundamental educationalists will only be made fruitful if they are receiving this help at the other end of the problem. Only higher education can give that dynamic conception of knowledge as a moving and seeking process, as something

more than so many pieces of received 'know-how', that will prevent premature arrogance and complacency. Let it set up a critical wind which will keep everyone on the move, so that neither the Standard Six boy, nor the Cambridge Certificate boy, nor the degree man fresh from England or America has any excuse for thinking that he knows all the answers. Let it also set competitive standards high enough to ensure that only the best reach the top and that they have time to prove themselves before getting there. Higher education in Africa must itself seek to destroy some of the associations which now cling to it; it must cease to be regarded primarily as the entrance to a career of money-making and it must overthrow that literal reverence for qualifications which so often prevents people from looking at the man behind the degree, from judging him by what he *is* rather than by what he *has*.

It was once suggested that the entrance to Takoradi harbour should be embellished with an enormous statue of the anopheles mosquito, thus honouring the great agent which kept West Africa free from white settlement. The proposal has its attractions, but Africa today is so full of evidences of the problems raised by white settlement that we may be in danger of assuming too glibly that there are no corresponding problems for all-black communities. It has become a cliché to say that educated West Africans are men of two worlds and their great preoccupation in future must be to achieve a synthesis of Western and African cultures. What is sometimes forgotten is that any worthwhile synthesis will have to consist of what is best in each and to reject what is worst. It is unfortunate that the least significant features of Western civilisation are so much more easily exportable, and perhaps more marketable, than the best.

It is our material civilisation and our technical facility that find the readiest buyers. The refrigerator, the bicycle and the radio have conquered every jungle, desert and mountain range in the world, while Michelangelo and Beethoven have won only a precarious footing on the seaward beaches. A synthesis of Western materialism and political techniques with the disintegrating remnants of a tribal culture does not present a very hopeful formula for the building of a nation. In other words, a frank and critical examination of both the Western and the African contributions must precede any intelligent attempt at a synthesis which will give West Africans the future they deserve. Outward manifestations of integration, such as the wearing of native dress by important men, are far less significant

than psychological ones. The essential thing is that educated Africans should be really happy about being Africans; that they should be able once more to love their past by seeing it historically and organically, not as something to be judged by the supposed moral standards of today but by the integrity with which it lived up to its own standards. Adult Education, if it will recognise its place and its responsibilities, can help more than anything else to establish this rapport with the past which will make a healthy synthesis possible. Many people today take up the cry of 'Preserve Native Culture!' without in the least realising what they mean. A static attempt to preserve African culture as it was fifty years ago can only end in merited failure. Artefacts can be kept in museums, but habits of mind, beliefs and customs cannot. The aim is not to preserve African culture as it was but to assure it a basis on which it can continue to change and grow. Only then will it have the strength to resist being swamped by the mounting tide of influences from elsewhere.

Returning for a moment to the anopheles mosquito, it is important to remember that Nigeria is not geographically on the way to anywhere else; in terms of the great trade routes of the world it is a cul-de-sac. There is a danger therefore that with the attainment of complete independence this geographical isolation will begin to assert itself, producing an ingrown variety of black nationalism which resents all outside influences and is intolerant of criticism of its own assumptions. This kind of development could quickly reduce Nigeria to the status of a cultural backwater. It is unfortunate that Nigeria's knowledge and experience of Western culture has been acquired mainly through contact with a small official white community. Generations of administrators and missionaries, whatever their limitations, have done their work with an integrity of which we need not be ashamed, but most of them have had neither the leisure nor the inclination to be men of culture. The situation is aggravated by the fact that even the teachers in Government schools are civil servants and administrators in a far more definite and limiting sense than is the case in England. The military terminology so beloved of Education Departments only serves to stress this fact; where one would expect to find an individual with the title of Principal of a Teachers Training College, one finds instead that he styles himself Education Officer in Charge, Government Teacher Training Centre. This smacks more of the barrack square than the grove of Académus. No teacher of the young, I think, should be

placed under the restraints of non-committal caution and formal reticence that are rightly demanded of a pure civil servant. A disproportionately large number of educated Africans are also absorbed into this close official community and quickly take on its characteristics. We are all familiar with the African who is more European than the Europeans themselves, and however much we may sympathise with his solution of a personal problem in this way, we cannot applaud his example. What is lacking is a large enough body of independent educated men, unconnected with Government, with a keen critical interest in affairs and cultural matters. At present far too much is still handed down from above, through official channels and loaded with gracious official patronage, and a mere change of sovereign power from Britain to Nigeria is not going to alter this. It is still regarded as exceedingly bad form for a non-Government European resident to express any criticism of Government policy. In any case there are very few Europeans in this position, as the visitor soon realises on being greeted everywhere he goes, in shops, clubs, offices or rest-houses, by the immediate and automatic question, 'What department?' Thus, while its political machinery is rapidly moving towards independence, the social structure and attitudes of the country remain colonial in many ways.

Obviously, in placing so much emphasis on culture, I am not denying that higher education has also a strictly vocational task to perform. Doctors, engineers, agriculturalists, teachers and administrators must be produced in great numbers, and as many as possible of them should be trained in Nigeria. But in my experience people seldom forget the vocational function of education; it is the cultural function, the *social idea* of Matthew Arnold, that is too often ignored. The new university colleges and their extra-mural departments have a central part to play in developing an authentic Nigerian culture through well-conceived adult education, but it is important that the technical colleges now growing up should be awarded an equal status and esteem. The white-collar snobbery familiar in this country is even more pronounced in Nigeria, perhaps as a legacy of the early days of the British administration, when the need was for court clerks rather than engineers and scientists. It must be broken down quickly if Nigeria is to keep her place in the modern world. A father should be just as proud if his son wins a place at a technical, agricultural or forestry college as he would be if he entered an Arts department at Ibadan.

But if the widening and deepening of culture is to take place fast enough there will have to be a development of other institutions than these. In particular, the Polytechnic or Evening Institute should have a great chance of success in Nigeria, where so much keenness and perseverance in part-time study is at present dissipated in dubious correspondence courses. In a country where the working day finishes at two o'clock there should be no lack of students for evening courses in any subject from handicrafts to aeronautics. Such a development would leave extra-mural departments free to pursue their proper academic disciplines without feeling a guilty responsibility towards those who wish to have purely vocational or technical instruction in their free time, and for whom there are practically no facilities at present. Adult education can serve the community best by sticking strictly to its own job, and not by sentimental attempts to do something else, however urgent.

All these types of educational activity have an essential part to play in the creation of a culture, but they alone cannot effect it. Another urgent task, closely related to adult education, is to raise the quality of the national press. Although Nigerian newspapers have not yet plumbed the depths of scurrility, sex and crime familiar to the worst type of English journalism, neither can their best papers bear comparison with those produced in other parts of Africa. A real improvement will only be achieved by a steady infusion of journalists trained elsewhere, since within Nigeria itself there is not yet any criterion of excellence for the aspiring journalist to measure himself against. When the leading papers occupy their front pages day after day with insignificant political backchat from Lagos or Enugu the cause of public enlightenment is not making much headway. This parochialism might also be combated by Nigerian journalists with some outside training and experience, who will recognise instinctively that the Geneva Conference is really more important than the latest resolution of the Action Group in Ondo. It is worth noting that the country's leading newspaper is associated with the company which cultivates an extreme sensationalism in England. Fortunately there is not yet the wholesale exploitation of the unsavoury that the same company specialises in here, but the paper concerned is clearly working to create a vulgar popular attitude in course of time. Already Nigerian readers are being treated to 'What the Stars Foretell' and 'Theresa's Column', in which school-girls of fifteen can confess their love problems, and seek advice on

etiquette. Recently the Sunday serial, that final hall-mark of Western civilisation, has made its appearance. We may hope that better newspapers, when they come, will be indigenous growths capitalised by a steadily increasing domestic success in selling their copies and not speculative ventures launched by foreign companies with no real concern other than the profitable debauching of public taste. West Africans rightly condemn the intolerance and bitterness of South Africa, Kenya or Rhodesia, but they must prove their ability to produce, one day, papers as intelligent as the *Cape Times* or the *Star*. Otherwise we may be tempted to conclude that the malarial mosquito bites both ways after all.

Clearly there is also a great cultural field opening up for the Nigerian Broadcasting Service, but it is doubtful if anything very much can be looked for from that organisation until it has severed itself completely from the Government and found a status at least as independent as that of the BBC in England. At present it is inclined to fight shy of controversy, though in fairness the task of educating an adequate listening public for serious programmes will be great and formidable. The use of wireless programmes to provide an additional background noise for living is even more widespread in Nigeria than in England, and for this simple purpose musical programmes are obviously in greater demand than talks or discussions.

In all these spheres, the press, broadcasting and adult education itself, the question of language is fundamental and will have to be thrashed out as soon as the country is fully independent. My own guess is that English, for better or worse, is now rapidly moving into the position of a lingua franca for the whole world. Even if it were possible for all Nigerians to agree to adopt, say, Hausa for their domestic lingua franca, it would surely be fantastic to take this purely local language to the exclusion of one which is the native language of more than 250 million people spread all over the world, which will make them instantly at home in Britain, America, Australia, the West Indies and many other places, and which is readily understood over most of Europe? Add a smattering of French and the educated West African is ready to travel the whole world without much difficulty, while Hausa or any other Nigerian language will scarcely take him beyond his own borders. I admit that nationalist sentiment is working against the adoption of English, but logic and history are working for it and I suspect that in the long run they

will prove the stronger.

So much by way of specific proposals. None of these can guarantee that everlasting miracle, a new cultural birth. The most that can be claimed for them is that they will make it a little more likely and a little easier if it does come. Finally I want to express the hope that the new Nigeria's contribution to the world's art and thought will be African in its blood and bones, African by instinct, and will not therefore feel the need to assert its identity by crude nationalism of the tub-thumping or sabre-rattling type, which never yet produced a work of art or intellect worth bothering about.



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NEWS FROM THE FIELD

SCOTTISH INSTITUTE OF ADULT EDUCATION

The Annual Conference of the Scottish Institute of Adult Education at Dunblane in November was a bi-focal occasion. During the first session, we suffered, as it were, from mathematical hypermetropia, when Fred Hoyle of Cambridge explored in finite fashion the extent of the world's physical resources and predicted the dire consequences which would overtake an increasing population unless the application of nuclear or biological research to food production corrected the balance in time. There is a story of an Indian student at Cambridge in the nineteen-twenties reading for the Mathematics Tripos who was found in tears through contemplation of the beauty and perfection of numbers, as moving, in their way, for him as the line of a Michaelangelo drawing or the note perfection of the Hammerklavier. A kindred awe aroused by Mr Hoyle's computative probabilities was noticeable in the auditorium when he was addressing the Conference on 'Science and Human Development'. A newspaper has reminded its readers that an extra 100,000 persons turn out for dinner every day. How can we conjure up visions of a general and speedy rise in the level of material well-being when food for thirty million new mouths has to be provided each year? A world population doubling itself every seventy years, if the present birth rate is maintained, and in 180 years consuming a five-fold increase in food, is a problem which out-Malthuses Malthus. Lord Ponsonby once remarked that the Victorians produced poetry, merchandise and children in the same abundance and with the same absence of misgiving. No one who listened to Fred Hoyle could deny that he is eminent in his chosen field of study but he scarcely qualifies for the epithet 'Victorian' in the certainty that all's right with the world.

For the second session we looked through the lower half-moon of our conference lenses at the homely topic of 'The Place of the Syllabus in Adult Education'. In case this proved to be too commonplace after Mr Hoyle's staggering statistics, the time was largely devoted to an adjudication of a most novel competition designed to produce a model syllabus for ten class meetings on any adult education subject. It was hoped by this means to uncover a syllabus which, while offering solid material for study and discussion, appeared likely to be attractive to those who were not yet converts to adult education. As with eisteddfodau, the stimulus and the fun lay in discussing the merits of different entries rather than in the relative justice of the awards made. The syllabus entitled 'The Intelligent Traveller's Guide to Europe' presented the more familiar 'Current Affairs' in a new guise. It convinced some members of conference that customs and cathedrals are no less important for the student of Europe than torn up treaties. Of the course on 'Human Happiness', the tutors in psychology

were understood to have said that it was a little difficult to distinguish between students and patients. The winning entries, 'Science Survey', 'Astronomy' (billed as 'Some Famous Stars'), 'Art Appreciation' and 'Our Town', could not be charged with peddling culture in ten easy lessons since their authors knew that too popular syllabuses would destroy the character of the work. The principles of relating a humanistic subject to the conditions of ordinary life and of treating a scientific subject from the cultural angle are commonly applied, of course, in the methodology teaching in any training college and by many successful broadcasters.

It sometimes happens, especially if the accommodation powers of the eye muscles have weakened, that a too abrupt transition from distance to short range vision results in our sight becoming blurred or out of focus. To ponder the profound moral issues raised by implication in Fred Hoyle's address while applying our minds to the bread and butter problem on which Mr Trump spoke, had much the same effect. Dr Reith, the genial and witty Deputy Director of Education for Edinburgh, who presided over the Sunday morning session which received reports from discussion group leaders, must have been sharply conscious of his dual sabbath role, though he played Moses, surveying the Pisgah view of Mr Hoyle's world, and the little minister, with equal verve and felicity.

It might well be asked why an adult education conference should provide a platform for the kind of lecture that would seem more in keeping with the traditional programme of the British Association. What has adult education to do with scientific predictions of population survival? The conference concluded that adult education must take more cognisance of the place that science has in modern society. Its purpose is not to create more scientists but to draw attention to the functions of the scientist and to his limitations in solving the problem. There is a danger that the scientist will become a vague 'they' who, if we leave them alone, will find an answer to the riddle. Conference agreed that it is the moral responsibility of adult education to give the public the facts, but they could not agree whether it should rest content merely to expose the problem or to go further and propose solutions.

At this juncture, the discussion groups were skirting the realms of dialectic. The danger was that for bi-focal spectacles, the groups would substitute blinkers. We felt easier in mind, however, when on the second day Mr Hoyle emphasised that a scientist is also a moral being and could be faced with the agony of choice that confronted Oppenheimer.

It was said of the Athenians that they were born into this world to take no rest themselves and to give none to others. W. D. Ritchie, the Secretary of the Scottish Institute, is cast in this classic mould. He does not belong to what a correspondent to the *Sunday Times* recently termed 'the egregious sodality of lily gilders' so that when he describes Scottish practice in adult education in Professor Waller's words as 'holding fast to what

is good and trying many things, he is exercising a sober and considered judgement. The Conference revealed that the professional adult educationists in Scotland prefer to take their conference programmes, like their national beverage, strong and neat. And, if the brew is right, it doesn't matter so much, after all, whether you are long or short sighted. L.J.D.

ADULT EDUCATION AND EUROPE

CONFERENCE HELD AT THE STICHTING VOOR EUROPEES VOLKSHOGESCHOOLWERK,
BERGEN, THE NETHERLANDS, NOVEMBER 20TH-28TH, 1954

It was an interesting, and also a salutary, experience to be one of those taking part in this conference—salutary for the British at any rate. Our two linguists were marvelled at openly as rarities, and thus showed up still more the deficiencies of their compatriots on this tri-lingual occasion. We had to confess that most of our countrymen regard Europe as 'foreign parts'; a place to which we travel and not of which we are part. But we did manage to convince the rest of the thirty-nine participants that those who live in places from which trains go as a matter of course to Prague and Belgrade and Paris and Amsterdam and Copenhagen and Berlin and Brussels and Rome should understand our shortcomings in both these directions, and should make allowances accordingly.

We came from fourteen countries—France, Germany, Austria, Denmark, Sweden, Belgium, Italy, Yugoslavia, Haiti, Indonesia, South Africa, the Netherlands, Scotland and England. We knew we had a common interest in adult education; we found out that we had similar needs, similar problems and even similar failures. We listened to stimulating, thoughtful and at times moving talks; we pooled experiences; we asked questions; we discussed at length, and until late at night; and the discussions were continued at meal-times, in bedrooms, during evening strolls, and in local cafés. Thanks to St. Nicolaas, who comes to Holland before Santa Claus visits other countries in Europe, we even did some Christmas shopping! Obviously in a week such as this it is possible to get to know people very well, despite language difficulties; to understand that because of their different circumstances, a matter of small importance to one may be a major problem to another; to realise that the same subject may have to be treated very differently in, say, an Italian Università Popolare and an English Short-term Residential College.

In fact, the 'educators' were being educated. We began as a conference of strangers, discussing a rather abstract and academic subject. We ended as friends talking about the people with whom we are working, and the ways in which we might foster in them the same sympathy towards each other, the same appreciation of our common heritage, the same understanding of each other's problems, and the same spirit of friendliness and co-operation that we had experienced.

E.S.

REVIEWS

THREE DIMENSIONS IN ADULT EDUCATION. *Paul McGhee.*

A CALL FOR STATESMANSHIP IN ADULT EDUCATION. *John Osman.*

MASS SOCIETY AND LIBERAL EDUCATION. *C. Wright Mills.*

TIME OFF FOR GOOD BEHAVIOR. *John S. Diekhoff.*

MOUNTAINS, PLATEAUS, AND VALLEYS IN ADULT LEARNING. *Peter E. Siegle.*

(Pamphlets and reprints circulated by the Centre for the Study of the Liberal Education of Adults.—Chicago, U.S.A.)

It is amusing to see how these five American pamphlets on different aspects of adult education in the United States present the English reader with all the problems of understanding so peculiar to Anglo-American relations. There is the immediate feeling of familiarity; these are our problems, we know what is being talked about; after all, we speak the same language. But confidence soon changes to perplexity. The Americans, it seems, use different words for the same thing; worse still, all too often they use the same word for different things.

Above all, there is the difference of tempo. English educators are in a flutter of excitement about the comprehensive school, Americans are disillusioned after half a century of that very similar institution, the American high school. Americans think central heating indispensable for civilised life, we abandoned it when the Romans left in A.D. 410. How well this difference came out in the article by Mr Paul McGhee, Dean of the Extension Division of New York University, who deals with the current clash of opinion between those in charge of extension work and 'the adult education movement' in the United States! The latter, a new arrival on the scene, is inclined to pour scorn on the established extension departments—instead of dealing with adult education for social needs the departments are concerned with 'so called individual needs' which result in 'a mere extension of personal knowledge'. They employ that dangerous educational device, a good teacher, whereas what 'the movement' needs is 'more leaders'. As Dean McGhee says there is clearly a real danger in University extension work that somebody is going to teach something to someone. We seem to have heard of this before and most of us have a settled sympathy for Dean McGhee's views. He is right in saying that Universities must not pay too much attention to 'the doctrine of the ad hoc' and also in thinking they should beware of the temptation of trying to reach the mass audience until they have a better command of mass means of communication. If this feeling is prevalent in the American Universities—with all their resources of broadcasting and television—how much more true it must be in this country.

Mr John Osman is working as the field representative of the Test Cities project of the Fund for Adult Education—which takes him to Bridgeport, Connecticut, Sioux City, Iowa, Chattanooga, Tennessee, Akron, Ohio, and a number of other medium sized cities throughout America. He is impressed at once by the varying personalities of these communities, and by the common educational problems of their citizens. The task of adult education is to cater for both. It must 'measure the works of the mind and spirit against the perspective of science and technology'. As a call for statesmanship it is one with which most of us here would agree; what we should like to see is something of a blue-print for putting it into action.

Mr Wright Mills deals with the problems of mass society. There is he thinks no longer a public in the classic eighteenth or nineteenth century sense of the word meaning a community in which discussion and debate can be carried out as the prelude to action in public affairs. Instead we have a mass society, in which the individual is acted upon by the forces of mass communication, with no opportunity of answering back or joining in the debate. He thus lives in a world of stereotyped experiences; he cannot detach himself from his own milieu to observe the world. It is the task of adult education to set him free—here one thinks of the Platonic myth of the cave—and so recreate the public essential to a civilised society. This is a most interesting pamphlet, although not wholly free from the jargon affected by American education. The same may be said of the pamphlet by Mr Siegle who is particularly interested in levels of learning ability. He argues that what sometimes seem limits of ability are frequently plateaux—if the student is skilfully handled at that point he can advance higher. The pamphlet by Mr Diekhoff is more narrowly concerned with an American problem—that of the degree-seeking student at the evening college. In it he argues—convincingly enough as seen from this distance—that his rate of progress should not be measured by that of the internal student.

I have arranged these pamphlets in what I conceive to be their order of interest to the British reader but they represent the sort of material with which we ought to be more familiar, as showing the considerable amount of attention being devoted at all levels to problems of adult education in the United States.

D. R. DUDLEY.

RESIDENTIAL COLLEGE—ORIGINS OF THE LAMB GUILDHOUSE AND HOLLY ROYDE, by *R. D. Waller*. (Manchester University Press, 2s. 6d.)

The Vice-Chancellor of the University of Manchester, Sir John Stopford, begins his foreword to 'this human story of great courage and achievement' with these words: 'This is the fascinating story of the development of an idea in the face of considerable difficulty, many disappointments, and setbacks; it is a stirring account of great faith, devotion, and enthusiasm.'

It is fortunate that the main-spring of the enterprise should tell the story, which he does with remarkable frankness and candour'.

These are big words to use about a slim, grey booklet of some 50 or 60 pages whose cover page bears a not very well designed, sober black title, relieved by a red lamb, looking over its shoulder in astonishment at the oriflamme in the crook of its left fore-arm. But the heroic words are not out of place and the very understatement, the incongruity, almost, of the material presentation of the story of England's first short-term residential college for adults is characteristic of the enterprise it describes. What glossy pages, fancy type and lavish covers might be devoted elsewhere to an account of less stirring endeavours!

Professor Waller, however, is not given to gloss in any form. He presents 'the story of a residential college which began, grew and established itself without the help of any Trust funds, without financial support from education authorities' wryly, with the air, indeed, of a schoolboy who set up some Heath-Robinson bit of machinery out of his meccano-playbox and found, to his astonishment and carefully hidden pride that the thing actually worked, others came to see it and indeed copy it with their own—sometimes superior—meccano sets.

Those who read Guy Hunter's philosophical treatise published by the Ford Fund for Adult Education two years ago on the subject of Short Term Residential Colleges, will find this practical step by step—indeed, blow by blow—report of the work of the first of these colleges an invaluable companion piece. I so much enjoyed reading the story that I find myself now reluctant to pick out any bits of it for special mention in this brief review, lest the pleasure and interest of other readers be diminished by some kind of inadequate preview digest.

Ross Waller has told the story of his brain-and-heart child as a cohesive whole. He does not coo over it, he does not belittle it nor those who helped him to make it live and survive many hazards. He deserves to have this little grey book read from cover to cover by all who profess to share his interest in the social education of the common man.

L.S.H.

A GUIDE TO ENGLISH LITERATURE—THE AGE OF CHAUCER, edited by
Boris Ford. (Pelican Books, 3s. 6d.)

This is the first of seven volumes which will survey English literature from the time of Chaucer to the present day. The main idea is good, but after reading this first volume, my main feeling was that the execution might have been better. My eyes kept turning back more and more often to a word in the general heading of the series: 'A Guide to English Literature.' In most of the excellently informed contributions, on medieval verse, medieval prose, the social content of medieval literature, Chaucer, Lang-

lands, medieval lyrics and ballads, medieval architecture, and so on, I feel there is too much guidance and too little inspiration.

The series, Mr Ford says in his introduction, is intended for those who are not likely to read illustrated Comics, but rather the better writing of the day. The Guide, he says, 'has been specially designed for those thousands of people who might be described as something less than advanced and specialist students of literature'. Well and good; it is an excellent and deserving class; and heaven preserve us from multitudes of specialist students. These people, according to Mr Ford, 'accept with genuine respect what is known as "our literary heritage"'. At this point everything seems confused, for Mr Ford goes on to say that 'for many of them this amounts, in memory, to an unattractive amalgam of set books and school prizes'. What that can be called in any terms implying respect it is hard to see.

The uninstructed but enthusiastic reader gets over the set books by the force of his love for literature, and it would help him more, I feel sure, to have doors opened than to be overburdened with guidance. Sensitive readers remember too well the direction they submitted to in school, and when Mr Ford requires of them, as if it were a piece of homework, that they should give 'a concentrated attention and a good deal of their daily energies' to reading, the lengthening shadow of the prison house may easily fall on them again, especially as no hint is vouchsafed that they may enjoy what they are reading. No one ever learned the *first* thing about literature except through enjoyment. The other things follow. But they do not, as they sometimes do at school, come first.

The Guide, then, is addressed to those who have survived the set books of their schooldays with a continuing relish for literature, and they are a class to which our educators owe a special debt. Through the age of Chaucer they certainly require more guidance than in later ones. Yet even here I feel the guidance might have been less pervasive and more interesting, and the strangeness of the period at least have been made strange. Mr John Speirs and Mr Nicolaus Pevsner manage very well. In some of the other contributions the attitude to the glories of English Literature resembles too much that of the cautious specialist afraid that if he is not careful he may get his fingers burned. Mr Derek Traversi contributes both the best and the worst essay in the book. On Spenser he is concerned mainly with Spenser's weaknesses, particularly as an allegorical poet, and he might easily give, to an unwary reader, the impression that to read Spenser would be a waste of his time. His essay is really a sort of comment which can be understood only by those who know Spenser's poetry well; it can be of little use to a prospective student. On Langland, on the other hand, Mr. Traversi is very good indeed, and I feel that readers who know Langland, as well as those who only know him by name, may well be moved, after this brilliant essay, to read him, or to read him again.

But apart from this essay, the book leaves me with a picture of a miscellaneous crowd of uninstructed yet eager readers on the one hand, and a small group of specialists on the other. The combination is not a happy one, and it is possible that the book will appeal more to the diligent, earnest, dutiful student, anxious to have the right views, than to the enterprising reader. It will certainly be useful, even to him, but it will not be illuminating. What he requires above all, I imagine, is to be introduced to the great writers in such a way that he will be eager to make their acquaintance for himself; not to be informed how he should judge them, nor how he should start, prematurely, to explain them.

In every other way the book is admirable. It gives lists of books on the various subjects, which the student can consult for himself. It includes an anthology of medieval poetry—an excellent idea—presented in such a way that the reader can both understand and enjoy it. The Guide should be of use to a large section of the reading public; but I hope that the succeeding volumes will be more lively and less instructional.

EDWIN MUIR.

LANGUAGE AS GESTURE, by R. P. Blackmur. (Allen & Unwin. 25s.)

DRAMA IN PERFORMANCE, by Raymond Williams. (Frederick Muller, 8s. 6d.)

Mr R. P. Blackmur is among the most influential of modern American critics; but until this English edition of *Language as Gesture* his work has been almost unknown in this country. This is a pity, for the essays he has collected here from his writing during the last twenty years are of high quality. Less familiar with Emily Dickinson, Wallace Stevens and E. E. Cummings than his original public, English readers will find most useful his studies of Yeats, Pound, Eliot and Hardy. So much has been written about the first three of these that we tend to be wary about tackling anything else; and the reader in this case could be forgiven for begrudging the sustained attention demanded by the intricacy of Mr Blackmur's style and the complexity of his matter. But this expenditure is repaid. Believing that the critic may adopt any doctrine of approach 'which fastens at any point upon the work itself', but should abandon it as soon as he feels tempted to take it literally, Mr Blackmur demonstrates impressively what can be achieved by the conjunction of imaginative scepticism and acute intelligence. The reader returns to the particular texts with a heightened sensitivity, and a deepened understanding of the nature of poetry itself; and no higher praise can be given to literary criticism than this.

In comparison, *Drama in Performance* seems slighter than it is. Mr Williams has had the good idea of studying dramatic works as they might have appeared when first performed, in order to determine the various relationships there can be between text and performance. He shows

reasons for preferring that in which the written words need merely enacting, rather than supplementing and interpreting by producer's business of one sort or another. His method should find a useful place in adult education; and his theoretical discussion (concerned largely with naturalism, and with modern poetic drama) is stimulating and convincing. Some criticism can be made, though, of his detailed examples. At the extremes of *The Seagull* and *Antigone* he is excellent; but he gives the traditional account of the Elizabethan theatre more dogmatically than is now justified, and he misses a point in the *Second Shepherd's Play*. For texts of medieval drama, he has to recommend the unsatisfactory Everyman volume, of which its publishers have promised an overdue revision. He cannot be blamed; but he should have issued a loud warning. J. H. LEVITT.

THE FRENCH LANGUAGE TO-DAY, by L. C. Harmer. (Hutchinson's University Library, 10s. 6d.)

THE GERMAN LANGUAGE TO-DAY, by Prof. W. E. Collinson. (Hutchinson's University Library, 8s. 6d.)

I strongly recommend both these books, with the caution that their scope and purposes differ and that they are addressed to different types of students.

Dr Harmer's book will certainly mainly interest the specialist. He assumes a competent knowledge of the French language and discusses its characteristics and tendencies at the present time. His main theses are that French is jealously guarded, tends towards clarity, brevity and the use of monosyllables, but is not as logical as is usually maintained; they derive their interest here from his admirably arranged arguments and the wide range of his illustrations. Dr Harmer is particularly thorough on the purposes of inversion in word-order, the stylistic and general uses of the imperfect tense, and the effects of Impressionism and Naturalism on the language in the 19th century. In his last section he shows the wide differences between the literary and the colloquial idiom, the latter tending to become particularly pronounced in the works of authors who are reverting to the 17th century grammatical constructions. His remarks on the subjunctive emphasise the wide inconsistencies in the practice of this mood, and do not, I think, lay sufficient stress on the role of emotion in making its use desirable. The book would be a dangerous guide to any examination student who might be unable to determine the literary value of some of the illustrations and might be led to believe that the language was discarding its rules.

Professor Collinson's book, on the other hand, is a reliable guide to orthodox German usage, and is a valuable reference book for German studies up to the University stage; a beginner will find his gift for clear explanation (illustrated again in his admirable and much underrated

Pelican Dictionary) most helpful. The bulk of the present work consists of an outline of pronunciation, grammar and syntax. Professor Collinson takes a North German speaker as his colloquial model, but I can detect no difference between her idiom and that of an educated Viennese (e.g. *on wessen*, p. 47 and *jener*, p. 51, the latter so overworked by English text books). The book might, I think, profitably have had more to say on variations in word order and special uses of the subjunctive. It also contains a short history of the language, a few remarks on external influences and regional dialects, and some specimens of 'outliers', but here its brevity makes it little more than an appetiser.

PETER NEWMARK.

INTRODUCTION TO PHILOSOPHY, by *John Lewis*. (Watts & Co., 21s.)

LEIBNIZ, by *Ruth Lydia Shaw*. (Pelican, 2s. 6d.)

ETHICS, by *P. H. Nowell Smith*. (Pelican, 3s. 6d.)

DESCARTES: PHILOSOPHICAL WRITINGS, Ed. *Elizabeth Anscombe and P. T. Geach*. (T. Nelson & Sons Ltd., 12s. 6d.)

In 1938 John Lewis wrote a short work 'Introduction to Philosophy' for the New People's Library. It was one of the many introductions produced at a time when the average man was persuaded by the success of fascism to examine the assumptions upon which his own view of life was based, and professed to do no more than give a bird's eye view of the subject and provide a good general book list for further study. Mr Lewis' new book is an expansion and a continuation of this work, pruned of some of its political obiter dicta.

In these days when more and more students of history are persuaded to read the history of political ideas 'The History of Western Philosophy' has come to be accepted as a text book rather than a critique and it is useful to have a book that deals with the same historic development as most of the source books but leading to different general conclusions. Russell deals with Marx very briefly and his impact upon Western thought is somewhat insufficiently discussed. John Lewis cedes him a more important place in the history of ideas and offers the student an approach to contemporary philosophical problems which, for all that it is tendentious, is necessary to an understanding of the modern political scene. The book includes a chapter on Russell which his admirers will find very provoking. 'Yet his (Russell's) utterances carry special weight because they are regarded as the judgements of a critical thinker of world repute. They are in fact religious dogmas' is a challenging statement, brilliantly argued. It is a pity that the final chapter on Russell's history of the philosophy of logical analysis is not fully criticised. The modern view that the problems of philosophy are largely the problems of language appeals to the modern mind but it tends to disperse the curiosity of students into the vague labyrinths of semantics.

Introductions are useful but philosophy is a literary subject: its study is the study of authors and it is here that the Pelican series is invaluable. The two latest books 'Leibniz', a description of the philosophy of one of the greatest minds of the seventeenth century, by Ruth Lydia Shaw, a student of Professor Susan Stebbing, and 'Ethics' a study of words and concepts necessary to those who are attempting to understand modern trends in thought, are like all in this series, very readable and their price allows them to be bought and left about the house to be picked up and read piecemeal, which is always a good way to tackle difficult writing.

A translation of a selection of Descartes' philosophical writings, in a beautifully printed book, is very welcome. The barrenness of a materialist view of life is becoming increasingly clear in the modern world and the work of the man who is credited with being the first great materialist and his efforts to reconcile his conclusions with his religious belief is likely to give food for thought for those who have come to a materialist philosophy without much study.

W.J.K.

SCIENCE AND SOCIAL ACTION, by *W. J. H. Sprott*. (Watts, 15s.)

MINDS AND MACHINES, by *W. Sluckin*. (Pelican Books, 2s.)

THE REACH OF THE MIND, by *J. B. Rhine*. (Pelican Books, 2s. 6d.)

Professor Sprott's quiet detachment and unrivalled exposition make his books a particular pleasure. 'Science and Social Action', which consists of the 1953 Josiah Mason lectures which he delivered on sociological theory, is perhaps his most satisfying book, because, in his own words, 'I took the opportunity of placing my own difficulties before the audience'. He questions some common assumptions: for instance, whether 'the sustaining encouragement of group membership' is necessary to mental health, and the choice of relative solitude therefore unhealthy. It is refreshing also, that he should raise the question as to whether the quest for a scientific social theory may not be a wild-goose chase. 'If what I should like to call the "integration hypothesis" proves fruitless, then in that sense of social theory there is no social theory. And now where are we? Back, I would say, at the psychological level'. This is important. The various social theories reviewed in this book leave one feeling that they have inherent limitations due to the use of over-simplified psychological models of the individual.

W. Sluckin, engineer and psychologist, is well qualified to approach the questions arising from the use of electronic computers and allied devices. In 'Minds and Machines' he gives an up-to-date survey of this growing field, and its origins. He writes plainly and discusses clearly the implications of the parallels between electronic and neural circuits. He shows the extraordinary width of applicability of the principle of negative feed-back,

without being dogmatic as to its significance. In general, the book reads like a simple introduction to a very complex subject, and so lacks the exciting quality of Grey Walters' 'The Living Brain', in an adjacent field.

'The Reach of the Mind' brings up to 1948 the story of the discoveries by Rhine and others relating to ESP and PK. Here are these extraordinary happenings, and no one seems to know how to restructure our common concepts of man, so as to accommodate them. Yet, in his earnest and chatty way, Professor Rhine, repeatedly claims that this is the object of his work. On this question, while his evidence is paramount, his constructive thinking is not impressive. Perhaps he need not be ashamed of this. He lists as men who have actively shared an interest in psi research, William James, McDougall, Freud, Richet, Janet, Crookes, Jung, Stekel, Bergson, Driesch. Probably most of these also satisfied themselves as to the existence of psi, but (except for Jung) could not fit it to their other pre-occupations.

All of these books may be read without previous knowledge of the subject, but naturally, they make certain linguistic and conceptual demands (especially Sprott's book) which many adult students would find it hard to meet.

R.R.

THE UNIVERSITY TEACHING OF SOCIAL SCIENCES, ECONOMICS. (Unesco-Paris. 1954. 300 pp., 11s. 6d.)

THE SYSTEM OF INDUSTRIAL RELATIONS IN GREAT BRITAIN, *Ed. Allan Flanders and H. A. Clegg*. (Blackwell, 1954. 380 pp., 30s.)

ECONOMIC DOCTRINE AND METHOD, by *Joseph A. Schumpeter*; Trans. *R. Aris*. (Allen & Unwin. 1954. 207 pp., 15s.)

GROUNDWORK OF ECONOMICS, by *R. D. Richards and Percy Jordan*, revised *R. A. Mackness*. 7th Edn. (University Tutorial Press. 1954. 339 pp., 7s. 6d.)

In the last of five Unesco surveys of the University teaching of the Social Sciences, eight leading Economics teachers report on the different approaches to their subject in their respective countries. Mr C. W. Guillebaud of Cambridge both acts as British rapporteur and contributes a general survey containing much of value for Adult Education tutors. The influence of social pressures on Economics teaching is most obvious in Yugoslavia and India, but even where a 'liberal' approach might be expected the main emphasis is on 'the preparation of those who wish to adopt professional careers, including business'. Apart from some American colleges Economics is rarely taught 'as part of a general education' sometimes termed "education for citizenship".

Adult Education, therefore, which seeks precisely this latter goal, calls forth its own approaches, among them, and growing in popularity,

